

SIX
SERMONS
OF
CONSCIENCE:

- ex. Fide Viz. N. M.*
- I. S. Pauls Exercise, before the Iudges
of Afsize, at Oxford.
 - II. Iudas his miserie: To the Vniuersi-
ty of Oxford.
 - III. S. Pauls Confidence.
 - IV. The blessednesse of a sound Spirit.
 - V. The miserie of a wounded Spirit.
 - VI. Davids comfort at Ziklag.

By M. ROBERT HARRIS, B. in D. and
Pastor of HANVELL.

THE SECOND EDITION.

LONDON,
Printed by H. L. for Iohn Bartlet, at the signe
of the gilt Cup in Cheape-side. 1630.

SIXE

ARMON

OF

ARMON

ARMON

ARMON

ARMON

ARMON

ARMON

ARMON

ARMON

ARMON

ARMON



To the right V Vorshipfull Sir
THOMAS CREW, &c.
All happinesse.

SIR;



En, that can speake, would
heare much in few. It is not
much that I can do this way,
and therefore it is but little
that I will say. Only to three
Quæres, viz. why (of many)
these Sermons were thus,
first, Preached; secondly,

Printed; thirdly, Dedicated. I answer,

To the first thus: As in Feasts, so in Sermons;
we respect the companie, not our selues. These
two were preached in Athens, and there *S. Paul*
(whose rule in these middle things is *Omnia omni-*
bus) somewhat varies his stile, and speakes thick,
Acts 17.

*1. Cor. 9. 22. &
10. 33.*

To the second thus: these were most and first
desired; and we carry Sermons to the Presse, as

a 3

seruants

The Epistle Dedicatory.

servants bring meat to the table, onely when it is called for.

*Acum latere
nunquam dis-
ceps quin &c.*

To the third thus : First, for my owne priuate, I owe very much to your loue, for many most kinde fauours, most faithfull counsels, most fruitfull instructions . Secondly, I am willing to pay what I am able , and to commend the rest to the prayers of my executors and assignes. And thirdly, for the publike ; not onely I , but all the Churches giue you thankses , partly for relieuing so many poore members and bowels , partly for adorning Religion with real performances, whilst others talke, and with attending the maine, whilst too manie languish in liuelesse disputes. Go on (Good Sir) you are in a good way, & you serue a good Master. I know not whom the Lord hath blessed beyond your selfe, in person, condition, profession, relation, succession, euery way : should not you be very thankfull, who should ? Now the Lord giue you to abound yet and yet, more and more, as *Paul* speakes : and hee graunt, that in these last and worst dayes (as *S. Bernard* yokes them) we all may keepe our faith, truth, innocencie, conscience, & the rest of our garments cleane and close about vs. *Amen.*

Phil. 1.9.

*In his ultimis
& pessimis
temporibus &c.*

Genel. 16. 15.

From my Study, Decemb. 20.

Your Worships much bounden,

ROBERT HARRIS.



To the Reader.

I Haue beene long pressed to contriue many Sermons (of Conscience) into one Discourse, and to annex thereto some Cases for an Essay. I haue thought a little of the motion; but finding my selfe partly preuented by my betters, partly intercepted by more pressing occasions, I giue vp: only thus farre I haue yeelded, namely, That my rude notes should bee scanned; and in case they shall be deemed of any vse, then to be published vntranscribed. Some of them haue passed (it seemes) the censure, and are now vnder view: touching which, vnderstand thus much; First, that the two former were preached in the Vniuersitie, and addressed to the then Auditory and occasion. Secondly,

To the Reader.

condly, that I haue vnderhand (vpon the same and other Texts) other Sermons, which (haply) may more comply with thine estate and temper: if so, it is at thy libertie to leaue these, and to wait those, wherein I shall haply expresse more fully what in the Asize Sermon time and opportunity made me forbear. Thirdly, that I haue no conueniency of writing much at home, or of seeing any thing printed abroad: and therefore if things bee not all out to thy minde, diuide the blame betwixt the Printer and opportunity. I haue no more to say but this; Compare Iudas and Paul together, marke the ones misery, the others confidence, and accordingly make thy conclusion.

Thine in Christ,

R. HARRIS.



A Table of the Texts of Scripture handled in these sixe Sermons, as also of the Doctrines.

The first Sermon.

ACTS 24.16.

And herein doe I exercise my selfe to haue alwayes a conscience void of offence towards God, and towards man.

Doct. 1. Men be they pleased or displeased, Conscience must not bee displeased.
page. 2

The second Sermon.

MATTH. 27. 3.

Then Iudas which had betraied him, when he saw that hee was condemned, repented, and brought again the thirtie peeces of siluer.

Doct. 1. They that will not see their finnes timely to their conuersion, shall see
b them

them first or last to their confusion. p.31.

Doct. 2. That a very Reprobate may after a sinne committed (especially vn-naturall) conceiue some sorrow, make some confession and satisfaction for it.

pag. 31

Doct. 3. Wicked men are naturally so blinded with Satan, and so besotted with sin, that they can apply nothing to themselves for their owne vse.

pag. 32

Doct. 4. Wicked men haue an ill propertie of a bad debtor: they will draw a man into a snare, and there they wil leaue him in the lurch.

pag. 34

Doct. 5. The Conscience once awaked will deny one all peace, till hee hath lawfully restored what vnfaithfully hee hath gotten.

pag. 36

Doct. 6. When the Lord turnes loose the conscience of a wicked man vpon him, he is not able to stand against it. p.51

Doct. 7. In him wee see the lot of wicked men, though happily they can comfort others, yet in extremitie themselves sinke vnder despaire.

pag. 60

Saint

Saint *Paul*s Confidence.

The third Sermon.

ACTS 24. 16.

And herein doe I exerceise my selfe, to haue alwaies a conscience void of offence towards God, and towards men.

Doct. To keepe the Conscience from offence and hurt, must bee the taske of euery Saint.

The blessednesse of a sound Spirit: with the misery of a wounded.

The fourth Sermon.

PROVERBS 18. 14.

The spirit of a man will susteine his infirmitie: but a wounded spirit who can beare?

Doct. 1 That a Comfortable Spirit is vnconquerable. pag. 3.

The second part of the Text.

The fifth Sermon.

PROV. 18. 14.

A wounded spirit who can beare?

Doct. 2. A wounded Spirit is a burden intolerable.

pag. 17.

b 2

DAVIDS

DAVIDS Comfort at Z^klag.

The sixt Sermon.

I. SAM. 30. 6.

And David was greatly distressed: for the people spake of stoning him, because the soule of all the people was griued, euerie man for his sonnes, and for his daughters: but David encouraged himselfe in the Lord his God.

Doct. 1. The Lord doth sometimes suffer his dearest seruants to be greatly distressed. *page. 2*

Doct. 2. See our nature in crosses, wee are apt to fly vpon men, rather than to fall downe and humble our selues before God. *pag. 11*



SAINT PAVLS EXERCISE.

THE FIRST SERMON.

ACTS 24. 16.

*And herein doe I exercise my selfe, to haue al-
wayes a conscience void of offence, toward
God and toward men.*



N this Chapter we haue a very
great triall: the sitting is at one
of the *Casarea's*; the Iudge (vn-
der *Claudius*) *Felix*; the Empe-
rours Aduocate, *Tertullus*;
Plaintiffes, the Iewes; Defen-
dant, *S. Paul*; the Enditement,
schisme and heresie; the euidence, thousands of
b 3 testi-

testimonies. The Defendant is now vpon his answer, who hauing mard the Lawyers set starch speech, tenders the Iudge an abridgement of his faith before, of his life here.

And here (for time denies discourse) is considerable an act, termed *Exercise*: the subiect of it, *Pauls selfe*: the obiect of it, *Pauls conscience*: the end of it, *void of offence*, and that *at all times*, in all points; *towards God*, in the first; *towards man*, in the second table.

To Melanthus of
Diogenes his
Tragedy. Plur.

In the Attornies speech you cannot see matter for words; in Saint *Pauls*, scarce words for matter: euerie terme is stuf, if wee had time; but generals once obserued, particulars shall be saluted as we passe.

V. Causation in
Sact. 1.

Thus much you' already see, That there is no cause so bad, but some will plead it; no man so good, but some will slander him; no case so cleer, but some will question it; no thing so false but some will sweare it. Iudges then had need to do as their ancients did; first sacrifice, then sentence; and to be as *Danid* was, wise like an Angell of God.

Dollr.
1. propound.

Thus the Context: for the Text, this abridgement must yet bee abridged, and all shut vp in this one conclusion: Euerie man must chiefly looke to this, that his conscience bee not offended: men, bee they pleased or not pleased, conscience must not bee displeased. This is the maine: and for our briefer dispatch of this point, this order will be taken: first, the termes must be vnfolded,

vnfolded, next, the proposition confirmed, and then applied.

My coming hither was to satisfie others, not my selfe; being come, my care shall bee, to satisfie my selfe (in point of conscience) not others: for the wife, I am secure in their loues; for the country, I am much grieued that I haue not learning enough to be plaine enough, in that explication which we now set vpon.

In S. Pauls Action and our Proposition, three things come to be considered; The Subiect, Object, End. 2 expound.

For the first, no more but this: Wee inferre from Pauls Exercise, each mans duetie: because this *quatenus*, and respect of this reaches to all. It is true, he was a Preacher, but hee is not now considered as a Preacher, but as a man; and in my Text, his life is mentioned, not his faith, or function.

For the second, it is [Conscience] a word of great latitude & infinite dispute. It is taken sometime properly, sometime generally; If wee will speake distinctly of it, we must find out its nature, place, office, (so wee purposely terme the *genus* subiect, and finall cause of Conscience) which by order must concurre to its definition.

1 For the first: I take Conscience to bee both a facultie, and a distinct facultie too of the soule: The Schooles reiect that, others this; but besides reason, the written Word bends most that V. Aquin. in Sum & in 2^a disputat.

that way : 1. *Tim.* 1. it is distinguished from the will : *Tit.* 1. 15. from the minde : and if we mark it, Conscience is so farre from being one of both, or both in one, as that there is betweene them, first a ieaiousie, then an open faction ; the other powers of the soule, taking Conscience to be but a Spy, doe what they can, first to hide themselves from it, next to deceiue it, after to oppose it, and lastly to depose it : Conscience (on the other side) laboureth to hold it owne, and (till it bee blinded or bribed) proceeds in its office, in despite of all oppositions, it cites all the powers of Nature, sits vpon them, examines, witnesseth, iudges, executes : hereof come those λογισμοι, self-conferences, or reasonings, as *S. Paul* termesthem, *Rom.* 2. thence those mutuall Apologies, and exceptions amongst themselves, when Conscience sits. I know the wordes are otherwise carried : but μεταξὺ ἀλλήλων will hardly brooke any other byas that is set vpon them.

2

For the second ; the common subiect of Conscience is the reasonable soule : There is some shadow of this in a beast, as there is of reason, but it is a shadow. The proper seat is (I thinke) the highest part thereof ; it is vsually referred (you know) to the practicall vnderstanding, because it is busied about actions, and drives all its workes to issue by discourse. But as that ground is too weake (for neyther is euerie discourse Conscience, nor euery act of conscience

ence a discourse) so is that roome too straight : we had rather therefore place conscience somewhat higher, vnder God, but ouer all in man, distinct from other faculties, yet still sheathed in the body (as *Daniel* speakes of the whole spirit) and (as I thinke) is that which *Origen* meant by his *Pedagogus*, and others by their *Genius*. Dam. 3

The third thing is its end and office, tis set in man to make knowen to man, in what termes he stands with God, thence its name, therefore fitly tearmed, the soules glasse, the vnderstandings light.

Conscience therefore is a prime faculty of the reasonable soule, there set to giue notice of its spiritual estate, in what termes it stands with God. Vnderstand me thus, The soule (I suppose) is rankt into three parts; and those into as many courts and offices: the sensitiue part hath its court of Common plea's, the intellectuall, of the Kings Bench, the spirituall (so to speake) a Chancery, in this court all causes are handled, but still with special reference to God: here sits the Conscience as Lord Chancellor, the *Synthes* as master of the Rolles: to this court all the powers of man owe and pay seruice, till the Iudge be either willingly feed, or vnwillingly resisted. And this of conscience, strictly taken. Damasi.

Now secondly, tis taken sometime more generally, sometime for the whole court and proceedings of conscience, by the Fathers : sometime for the whole soule of man, either stooping V. Heming, de lege natur.

to conscience, or reflecting vpon it selfe: so the Hebrews euer; you neuer finde that terme (*Conscience*) with them, but (*heart, spirit.*) So *Iohn* (who most abounds with Hebraisms) *If our heart condemne, or condemne vs not.* Thus here the word may be vsed, though not necessarily, & (to speak popularly) *Pauls* heart, soule, conscience shall be the same thing. And thus of the second terme.

The third followeth (*without essence*) it is the conscience that carries the soule, as the foot the body, through all waies and weather: therefore Saint *Paul* would be as chary of this, as the travellers of that; Conscience should not be offended, lest it should offend. Conscience; as the foot (for that is the allusion) is then offended, when the welfare of it is impeached: the welfare of it stands in its fit constitution, and working, or managing of its proper actions: which as *Paul* deliuiers them, are;

- 1 Knowing.
- 2 Witnessing.
- 3 Comforting.

And now (accidentally) since the fall, accusing and tormenting. And for its constitution, it stands in cleerenesse, tendernesse, quietnesse, and when it is either so blinded or dazzeled, seared, lamed, that it cannot doe its office, then it is said to be offended.

The degrees and meanes of this offence may not (for haste) be here inserted, as time will giue leaue, we will touch vpon some anon: in the
meane

meane we now put together what all this while we haue bin spelling, and resume our point, thus explained.

Euery Christian must be carefully warchfull, that his soule, spirit, or conscience bee no way grieved by sins. And this for explication: for the time, enough; for the thing, too little.

Now follows the prooffe, and that is most easie: First, from Precept; Aboue all keepings, keepe thy heart, saith *Salomon*, *Proverbs* 4.23. Next, from Example; wee haue a cloud of witnesses, Prophets, Apostles, Martyrs, who would hazzard themselves vpon the angry Seas, Lions, Flames, rather than vpon a displeased conscience. Thirdly, from Reason; First, for Gods cause we should make much of conscience, that being his officer, and therein standing the chiefest of his image, and mans excellency: the perfection of man is his knowledge; the perfection of knowledge, is the knowledge thereof, which is conscience. Secondly, for our peace sake. Conscience being (as *Austen* often) like a wife, the best of comforts, if good: the worst of naughts, if bad: for first, deale friendly with conscience, and it proues the best of friends, next God; first, the truest, that will neuer flatter, but make thee know thy selfe; secondly, the surest, that will neuer start, it lies with thee, it sits with thee, it rides with thee, it sleeps with thee, it wakes with thee, it walkes with thee; in euery place, beyond all times. Thirdly, it is the sweetest friend in the

3. *Proved.*1 *King*. 2. 4.*Aug.* 1 *1st*.

*Quis volitare
se facit rella
Consi. Chrys. de
reg. &c. Tom. 5.*

world: if naturall cheerefulnesse be so good a house-keeper to a good man, that it feasts daily (as *Solomon* saith) O then what be the bankets of conscience, sanctified and purified what ioyes those which will carry a man about ground, & make him forget the best of natures comforts? what comforts those which will make one sing vnder the whip, in the stocks, at the stake in despight of the fire? what the strength of conscience, that can sooner tire the Tyrant then the Martyr? and can carry weake strength (as weake as water, as it were) in triumph through a world of bonds, rods, swords, racks, wheelles, flames, strappadoes, and whatsoeuer else? These ioyes be impregnable and vnspokeable indeed, this peace is vnconceiuable, this friend vnmatchable; and shall such a one, so true, so fast, so good, be sleighted or offended?

Secondly, offend conscience, and it will proue as the inmost, so the vtmost enemy. First, vnauoidable, doe what thou canst thou canst not shake it off; when thou goest, it goes; when thou fliest, it runnes; still it cries and raises the countrey against thee; it meets thee in the darke, and makes thee leape; it meets thee in the day, and makes thee quake; it meets thee in thy dreames, and makes thee start; in every corner, and makes thee thinke every bush to bee a man, every man a deuill, every deuill a messenger sent to carry thee quicke to hell: thou comcest to thy chamber, there conscience frights thee; thou

*P. Pausan. in
Plut. de se. a
wind, et flac-
cium in Philo-
choro.*

thou comest to the field, there it turnes thee,
thou turnest againe, it crosses the way vpon thee
again; thou turnest, it turnes; thou criest, it
cries; thou darrest not call, if thou didst, con-
science feares not company.

Secondly, vn sufferable, it strips one of all
comforts at one time: if a sicke stomacke will
make one weary of chaires, beds, meats, drinks,
freinds, all, Oh what will a sick conscience doe?

Next, it puts one to intolerable paines, it
racks the memory, and makes it run backward
twenty yeeres, as *Iosephs* brethren, and *Aristo-*
crates in *Plutarch*, yea, it twinges for sinnes of
youth, as *Iob* complains, it racks the vnder-
standing, and carries it forward beyond the
grau, and makes it feeble the very bitterness of
death and hell, before it sees them, it racks the
phantasie, and makes it see ghosts in men, Lyons
in children, as it is storied of some, it troubles
the eye, and makes a murdering *Theodericke* see
the face of a man in the mouth of a Fish: it trou-
bles the eare, and makes a *Bessus* heare the cry of
murder in the chattering of birds, it racks all
the senses, quite out of ioynt, and makes a
Saunders runne ouer Irish mountaines out of
his wits: In short, it so oppresses, that it causes the
sweating soule to cry with *David*, O my bones
are broken, and with *Moses*, Who knowes the
power of thy wrath? And to ioyne with *Sala-*
mon. A wounde d conscience who can beare?
what man? what Angell? who vnder Christ?

*V. Aug. de ca-
techiſm. diu.*

*De ſera vi-
diſſa.*

*Procopius de
bello Gothic. l. x
Plut. ubi ſupra.*

V. Inſtit. Britan.

Pſal. 52.

Pſal. 50.

Prov. 10.

Nay, this stroke vpon the soule (separate from all sin) drew from the LORD of life those sad cries, *My God my God, why hast thou forsaken me?* That which thousand taunts, ten thousand racks could not haue done, this one alone apprehended, and felt, wrested from him: and shall such a thing as this, so neere, so great a neighbour, be offended?

Vses.

Wee haue done with proofes, wee now apply. Wherein first, shall we chide or weepe, to see the wickednesse of these times, and the infinite distance twixt *Paul* and vs? O *Paul*, thou art almost alone; thou studiedst conscience, we of this age craft: thou didst gage thine owne, wee other mens: thy care was to please conscience, wee the times: thine to walk euenly before God and man, ours to serue our selues on both: thou euery where wast for conscience, we almost nowhere: thou wouldst see conscience take no wrong, now wit out-reasons it, wealth out-faces it, money out-buies it, might ouer-matches it, all vnder-value it.

Its a wonderfull thing, that so rich a Pearle should bee so cheape, so rare a thing, so commonly sold: surely markets are wondrous dead for conscience, euery man is readier to sell than to buy, and to put off vpon any rates; for six-pence a man will lye, for six-pence he will steale, for six-pence hee will sweare: yea, in some causes and Hals you may haue twelue consciences for one dinner. O Conscience, keepe not
silence

silence at this, know thy place, doe thy office;
cry, now thou art among Schollers, Tradesmen,
Iurers, Lawyers, Patrons, Landlords, Iudges;
cry against those houses which discommon
thee, against those shops which sell thee, those
Patrons which keepe thee out, those Plead-
ers which purse thee, those Iurers which stretch and
racke thee, those Iudges that disgrace and hang
thee.

If any of any sort named be now within ken-
ning, thou knowest him, goe, attach him, shake,
him, binde him ouer to Christs Assizes; if not
yet send word by these to such a one, that thou
wilt haue him aliue or dead before thy master.
As for those which doubt of Conscience, as the
Cymmerians did of the Sun, & scorne all religi-
on as if it were but superstition; arise, O consci-
ence, vpon them, thunder, lighten, flash flames,
and whole hells into their eyes and hearts, till
they cry, O Conscience, hold thy hand.

As for you present, be intreated to two things:
First, talke with your hearts alone, and in case
conscience be angry with you once, agree, else
neuer safe; nor field, nor towne, nor bed, nor
boord, nor life, nor death, nor depth, nor graue
can render you secure.

Conscience speakes not still indeed, but still it
writes, and when it sees its time, it will read its
bills; *Item*, such a time a lye, from such a man a
bribe, with such a one adultery, &c. O preuent
these reckonings thus; First, confesse thy debts,
thy

2 Vse.

I

thy sinne, and reuerse thine owne doings, with some Martyrs. Secondly, sprinkle the blood of Christ vpon thy Conscience, hide thy sinne in his wounds, the onely place exempt from this Officer.

Obiect.
Absol.

V. Greg. in Ex.
hom. 9.

1 Iob. 1.
V. Capria. de
cân. dom.

O but my debts sinke me.

O but if Christ be thy Surety, he can pay more than thou canst owe. O but I dare not see his face, Conscience doth so cry. Ay but the blood of Christ speakes better than the blood of *Abel*: that cries, The blood of a Brother is shed, Vengeance: Christs, The blood of a Sauiour is shed, Pardon. O but you little thinke how monstrous my sinnes bee. Yea, but I know that if we confesse with broken hearts, the blood of Christ shall cleanse from all sinne, and calme the Conscience, as *Iomah* did the Seas.

2

Secondly, be of *Pauls* minde; First, set conscience at a high price, consider what it will be worth in the day of trouble, of death, of iudgement; weigh what the price of Conscience would be in hell, if men might buy their peace, and thereafter rate it; and resolute to beg, starue, burne, dye ouer a thousand deaths to saue Consciences life.

Next, vse *Pauls* meanes, looke to God, and man. For God; First (with *Paul*) we must beleeue what is written; Faith & Conscience are embarked in the same ship, *1 Tim. 1. 5. & 3. 9.* Heresie is a selfe condemning sinne. Secondly, we must professe what is beleeued; conceale-
ments

ments and equiuocations before a Iudge, will shake for the time, a *Bilney* or *Cranmer*; but will make a *Spyra* or *Hoffme* to roare. Thirdly, wee must practise whats professed, conscience cannot abide either halting, or halting.

V. Preface to
Diabulus
077.

Secondly, for man, If we haue giuen our voyce or hand against the innocent (with Saint *Paul*) we must retract it, and though we haue wronged a Martyr (as he Saint *Stephen*) repentance will procure a pardon. Secondly, hereafter our life (with his) must be, first, faire; secondly, fruitfull: and when we thus procure things honest before God and man, man cannot, conscience must not, God will not once condemne vs. This the generall.

Now we haue some speciall errands yet to deliuer; First, to you of lower ranke, Doe you stand in the face of iudgement this day, with *Pauls* conscience. In priuate, you would seeme sicke of the Countrey; you sigh at miscarriages, that the common horse is no better saddled; make good these priuate whisperings by public verdicts and enditements, else I shall hold you slanderers. You know your charge: is any thing amisse in waies, fields, townes, tenants, landlords, Recusants, officers of any sort? now speake, now commence it, spare none. What? Shall I endite my friend? No, nor foe neither, vnlesse conscience binde thee; if, present him what euer he be: What, a neighbour? a neighbour, a kinsman? a kinsman, a Iustice? a Iustice,

3 Vse.

d

4 my

my Landlord? thy Landlord. Nay, Ile rather lose my Issues. O basenesse! what said the heathen to such a dastard? Is not hee afraid to appeare in a bad cause? and fearest thou in a good? And againe, if thou thus feare a lampe, how wilt thou stand before the Sun? Ay, but I dwell in his house: What then? resolute as the Cantabrians to *Augustus*, Though my house & land be yours, yet whilst I breathe, I will bee none but mine own, and Gods. But I cannot liue without him; but thou canst die without him: & tis better to die a thousand deaths, than to stab one Conscience. No more to you, but *Elisbas* farewell to *Nathan*, who had the like thorn in his foot; what euer becomes of your places, or estates, so walk, so goe, as may be for your peace: for so I thinke the words may truly be read, the original hauing not: though these I grant be oft confounded.

Next, to you of higher ranke I haue a double suit; First, that you will haue some mercy on other mens consciences; next, on your owne.

For the first, my meaning is, not to plead for the conscience of any, either Familist, or Separatist, least of all for *Hannoës* faction, which wil not be tamed, I meane the Papists, these cry out (I know) of money-lawes, of bloody-lawes, bloody Iudges, bloody Preachers, bloody proceedings against poore consciences. But what (I wonder) hath ignorance, idolatry, wilfulnesse, treachery to doe with Conscience? Had I time, I thinke I could proue, that Popery hath bene the

*Zeno in Plut. of
basenesse.*

L. Luc. 11b.

Plut. ubi supra.

2

*P. Epistle of
i. english perse-
cutions.*

he forest enemy that euer conscience met with-
all in the Christian world: whether doctrines, or
dispensations, or medicines, or practises be con-
sidered. But howsoeuer, an erroneous consci-
ence euer bindes: So *Bellarmino* deliueres it as an
axiom, but better Schollars than *Bellarmino* will
not be so general, so confident; they distinguish,
and indeed, needs must; I cannot now dispute:
for our purpose this may suffice.

First, ignorance is not conscience, which euer
implies science.

Secondly, Conscience hath no power to bind
of it selfe, but what it deriues from some word;
and where the word binds mee (for the pur-
pose) to come to Church, Conscience cannot
binde to the contrary.

Thirdly, there is no word that makes consci-
ence the rule of faith, and life simply, but as it
is well informed. It is somewhat thats said in
the Schooles, an erroneous conscience may suf-
fice to sinne, but not to vertue: and well it may
be, that it may entangle like a common Barret-
tor, but in proper speech it cannot binde, espe-
cially when a third way lies open, & wilfulnesse *1^a Aug. epist.*
will not take it, as it is in some Recusants. Tou-
ching these, I wish they might bee first priuately
conuincd, next, publicly compelled, *ad media*
fidei; & so leauing them, I come to those of whō
I was speaking amongst our selues. There be of
Pauls faith, who haue not *Pauls* conscience, some
so wicked, that for a need they le swear that their
friend or foe was at Rome, and *Interamna*, both *cic. pro Milone.*

Sueton. l. 6.

Throgmor. in
Euerards Bri-
taunolog. m.

at once : some so weake, that for a great *Claudi-*
us theyle first dreame, and then sweare their
dreames be true. Of these (if knowen) the one
sort would be affrighted from an oath, the other
heartened to performances. Let it bee Anti-
christis sinne, to sit euen in this walking temple
also (Conscience) and so to terrifie men, that
they dare not liue, nay die (as it is said of one)
without leaue : doe not any of you menace be-
forehand, or frowne after, when a Iurer, wit-
nesse, Constable, officer, hath said or done but
conscience : if hee doe, Conscience marke him,
frowne vpon him, pursue him as fiercely, as he
doth his poore brother cruelly.

Lastly (with S. Paul) be fauourable to your own
consciences. And here, as you must keepe the
Philosophers diet, to fast from sinne ; so chiefly
from these three ; first, from sinning against your
places of trust : secondly, against your oathes ta-
ken : thirdly, against humanity, especially a mul-
titude : all which being against the lawes of the
land, of nations, of nature, of God, cannot
chuse but be most wrongful to conscience. And
here is that which toucheth all our freeholds : I
wil begin at home, lest I seeme partiall. *Tutors*,
you haue a great charge, and withall a great ad-
uantage, a whole parish, lordship, countrey, di-
ocesse contracted into a few youths ; keepe a
good conscience towards God and man in dis-
charging your trust, and sitting your charge for
both.

Secondly

Secondly, we in the *Ministry* are in places of trust, the Gospell is committed to vs, as to S. Paul; O happy wee, if wee can say after him, We preach not as pleasing men, but God which tries the heart: we are men of conscience, let conscience rule and master vs: haue we charges? when they pay for their diet, after a hundred a yeere, let Conscience tell vs, that fīue a yeere in conscience will bee too little. Are wee in the Pulpit? bring Conscience thither, and lose it not there; let Conscience choose the Text, pen the Sermon, and if (with *Chrysostome*) wee haue once been carried with applause, now let vs delight in their repenting, and our owne conscience.

Thirdly, *Patrons*, you are farre entrusted with the Churches goods, her portion lies in your hands; Landlords ye be, but not Churchlords; you are but executors, nay seoffees only in trust; if you must haue a fee for paying a due legacy, it is not an apocryphall competency that wil stop conscience mouth: Be not deceiued (saith Saint Paul) in this case, God is not mocked; mens *Gal. 6.* soules were bought with blood, they will not be sold better cheape: let not the price of blood come into your common treasury; set not soules and schollars on crying, we cannot liue for want of teaching, nor wee teach for want of liuing, this will not proue comfort one day.

Fourthly, *Lieutenants*, you bee in places of trust, turne Theaters into Artillery yards with

Pyrrhus, and when you muster, make not *Isaacs* muster, by halfes.

Fiftly, as for you much reuerenced and honoured *Fathers*, *Sheriffes*, *Iustices*, *Iudges*, besides trust, you haue taken an oath for the Common good; if euer (as I trust euer) you make conscience of any thing, you will of an oath; good *Fathers*, make Conscience Porter at all your gates, let none come in or out without this Porters leaue: let Conscience lead you thorow all chambers to the hall, and tell you, these roomes were built, these commons ordained, these places giuen to the poore, to the honest, to the learned, not to sonnes of worship, of honour, not: I know you are importuned with letters, but would you send Conscience to the Court with a supplication, I doubt not but that you should receiue that order that *Antiochus* once made, That if Letters came from him or his Nobles, to the preiudice of the Common good, his subjects should pocket them as vnwittingly written.

*Plus in Apoc-
tbes, saith it
was Antigonus.*

Sixtly, as for you that now are, and others that hereafter shall be *Sheriffes*, I beseech you know your place, your oath; looke to vnder-officers that they abuse not poore men with exactions, and executions; the countrey with taleses and other exorbitances; look to yonder Castle (your charge for the time) see what order is there kept, which corrupts (if fame lye not) more than corrects: looke vpon those poore soules which vsually

ally

ally be as vnfit to dye as to liue, for want of instruction; and let Conscience perswade you to take some publike and settled course for them amongst your selues.

Seuenthly, and touching you (much honoured *Iustices* and *Gentlemen*) no more but so, till I come to a Iudges duty: you are sworne men, I beseech you, peruse your oath; and if you heed not a *Plutarch* or a *Pliny*, which cry shame vpon those Magistrates that will sit by the fire, or bee in the field with reapers, when they should be on the bench, & cast more to end the Sessions, than to amend faults; yet feare that double canon which Gods word discharges vpon the negligent, Curse ye Meroth, which will not come to helpe the Lord against the mighty; and cursed be he that doth the worke of the Lord negligently, and with-holds the sword. *Indg. 5.*
1er. 48.

Generally, all yee that are more publike and eminent, remember you are Christians, you are men: say as good *Nehemiah* touching your poore tenants, brethren, vnderlings, they are our flesh and our brethren; if you stiffen your selues against their cries, when they lie at your foot, as *Ioseph* at his brethrens, O brother *Indab*, helpe; why, brother *Leni*; why, brother *Zebulon*, all or some pittie me; know that a time shall come, when Conscience shall cry vpon you, and you vpon God, but all in vaine. *Neh. 5.*

Eightly, I end with you, Reuerend *Iudges*: God speakes Law by you, Conscience by vs, in both,

both, he, and he alone must be acknowledged. Your persons I neither know, nor touch: with your Conscience my businesse is this, To mind them, that they may mind you of, first, your places, and secondly, your oaths.

For the first, your place (in summe) is very publike, and your reuerend selues must be wholly publike; you eat not your owne bread, possesse not your owne seat, swallow not your own ayre; you may not here know your own friends, owne your owne words, thoughts, breath, but lose your selues in the common cause, as riuers their names in the maine Ocean. Particularly, the Lord honours you with these titles. First, you are termed *Shields*, your place is to stand betweene God and the people; and by timely censuring knowne sinnes, and sacrificing for vknowne, to keepe publike plagues and the land apart; your office is to plucke the spoile out of the teeth of the mighty, as *Iob* did; and to bestride your poore brother, when hee is stricken downe. Alas, Iustice will fall in the streets, and swoound at the barre, if you do not support her; a poore man cannot be a constant Tearer, and retaine halfe a dozen Lawyers at once: he can buy beggery with as little cost, and lesse paines at home, and therefore heeds his people; Husband (saith the wife) father (saith the child) let all goe, let vs liue together tho we starue together: did you but see the teares that are shed in some families at the beginning and ending of tearmes,

Hof. 4. 18.
Psal. 47.

Deut. 33.

tearmes, by occasion of tedious suits, your hearts would bleed. Next, you are tearmed *Heires of restraint*; stand for your inheritance, *Iudg. 18. 7.* and (what you may) restrain multitudes of suits, delaies in suits; frowne vpon those Athenians, who will neuer heare of peace, till they bee (as he said) clothed with blacke; vpon those quarrelling Ammonites, that rake amongst the moths (as one speakes) for a title that was rotten three hundred yeeres before: frown vpon those Tertullusses, who care not what the cause be, so the fee be good: frowne vpon the drunkards, swearers, and other Beliallits of this age, and botches of the State; and as your place is (*Iudg. 18.*) put them to shame.

Thirdly, you are called *Healers*: would God *Esa. 3.* you would go to the quicke, and heale our breaches in the causes thereof. The Countrey is sick of superstition, idlenesse, vncleannesse, thefts, and the like: but whence the disease? that would be thought vpon: the idle is whipt, but who sets him on worke? the vncleane seruant is punished, but who pirties him for marriage? the ignorant is censured, but who teaches him? the wanderer is paid for roauing, but who puld downe his house? poore men indited for eating of sheepe, but who endites sheepe for eating of men? The law takes order for all (you will say.) We read it enacted, would we could see it executed.

Next, as you must begin at the cause, so proceed in order: heale the greatest breaches. Ile

e

name

name but one in the State, two in the Church ; and I would you were as able, as I presume you are willing to make them vp.

3rd Sir W. Ral.

For the

The first is a decay, not of husbandry, but of husbandmen : twas once the saying, That the Husbandry & Yeomanry of England were the freest men in the world : but if all payments and employments be rolled vpon them, whilst Landlords encroch & Vsurers go tole-free, the whole body will be leane, when the belly is so lanke.

For the *Church* there be two maimes, which would my blood could cure. The first is, the misplacing of Church liuings: which once made improper, run too often into Papists hands, who haue wit enough to defeat law, and to present a Clerke that is blinde and poore enough. The second is the paring of other Church liuings. Men may speake their pleasure of the pride and idlenesse of the Clergie (neither of which, where either is found, shall by me be defended) but this I am sure of, by reason that now and then (it is but now and then) a peece of gold is put into my hands to giue a Scholler: some men who can be charged with neither, haue scarce any bookes in the studie, any bread in the cupboard: and (that which is worse) there is scarce a country Preacher that hereafter will breed his childe a Scholler, partly because he cannot, pouerty it selfe is now so deare: partly because he sees no liuing can be had without the losse of two the dearest things, liberty and conscience: the

the world hath found a remedy to help all this: first, let them not marry: secondly, let them teach schoole. Heare O ye heauens, and blush at these answers: that which is granted (to wit, maintenance and marriage) to every painfull Tailor, Tapster, Cobler, thats denied to Christs Ambassador, because hee is an Ambassador: he must not liue, vnlesse he will peece two such callings together as will breake a backe of Steele.

Fourthly, you are termed *Fathers*: direct you must, correct you may, but all in loue. A heathen man could say, that mercy must be shewen to a beast in his death, much more to a man in a Christian state. Tis true, when God bids slay tis not mercy but hypocrisie to spare; but yet mercy must be in the heart, when iustice is in the hand, and a Iudge must smite a sinner, as *Iosua* did *Achan*, as a father his child, with a weeping eye and feeling heart.

Lastly, you are termed *gods*: God hath set you in his chaire, lent you his name; and when we come to the Hall, we come to see and heare the Lord in you: Oh remember whose person you sustaine, so walk that you may honour him and your selues both in one. When the rude Soldiers saw the Senators at Rome sit grauely in their Robes, they held them gods: but so soone as one grew waspish, and discovered himselfe, they tooke them for men, despised, spoyled them. It will be so with all Magistrates, so

2 King. 9.

Et passim ne sit

Dei magis misco-

ricous.

Chrysost. in act.

24.

Psal. 82.

long as they hold themselves to grauity, iustice, equity, they will bee honoured as gods; but if once they discover the feares, passions, partialities of men, they grow into contempt euen with their friends, as *Tacitus* notes of *Tiberius* his flatterers: mans heart knowes not how to reuerence any thing but Gods image; where this is darkened, mens tongues and pens will be bold with the greatest. Thus the storie speaks of *Claudius*, a very moderate and painfull iustice; but then his wife and seruants turnd him round: of *Vespasian*, a worthy Iudge, that could in iudgement forget private offences; but then he was too couetous: of *Alexander*, a great man, of great parts; but then a kinswoman could make him partiall: and againe, hee was still in haste; and if *Danid* himselfe giue sentence rather running than sitting, a hundred to one he miscarries in the matter of *Mephiboseth*: yea, this wee see in *Pilate* himselfe, a man willing to haue all well, but too timorous; when once that thunderclap came, You are not *Casars* friend, downe falls the Iudge, and for the keeping of one, lost three friends, God, Conscience, and *Cesar* too. It is then a disgrace to the Iudge, not to sample his Lord; but to God himselfe an infinite dishonour, when his excellencies shall be concealed, and himselfe presented to the world, a passionate, fearefull, corrupt, vnright Iudge.

It is (you know my Lords) a great sinne to be ly a man in publike; but to corrupt Gods records

*S. Sueton. &
Dion.*

Plut.

cords, to peruert his words, to make Gods mouth on the Bench to condemne the innocent, to commend the wicked, or Gods hand to act iniustice, this will make Conscience cry.

Now then (O yee visible Gods) receiue your charge from *Iehosaphat* his mouth, *Take heed, the iudgement is Gods, not mans*; hee respects no persons, receiues no gifts. God is the substance, you but lines and the superficies, which moues onely as the body moues them: you must receiue your charge from him; what God saith, you must say; what hee doth, you must doe; what he abhorres, you must shun: he respects none, nor rich, nor poore, nor friend, nor foe; no more must you: he receiueh no gift, by himselfe, nor his man *Elijah*, nor his mans man *Gehsie*, without distaste; no more must you. Looke vpon him your Iudge, vpon your age, (your confidence as well as *Salons*;) vpon your oath, which is so strict: looke vpon your Conscience, and let the peace thereof be your friend, gold, siluer, all, as *Anssen* speakes. And so if you doe, *In Psal. 36.* we proclaime another Affises, and doe you to vnderstand for your encouragement, that if you can say with Saint *Paul*, *I labour* (still labour) *to keepe conscience* (my owne Conscience) *void of offence*, (all offence) *towards all persons, in all causes*; you shall haue *Pauls* boldnesse before men, his comfort in death, his honour after with men, euer with God, before, at, after that his Affises to be held by his Son, before two worlds

of men, and millions of Angels.

Now, O thou who art the God of gods, and
Iudge of men, fasten that in our hearts, which
thou hast spoken to our eares : and giue Iudges,
Iustices, Iurers, Preachers, Tutors,
all, grace to praïse what thou
hast taught, that so hauing *Pauls*
Conscience in life, we may
haue *Pauls* comfort in
death, &c.

FINIS.



TO THE PRINTER:

This Appendix.

SIR:



Have perused your printed papers, and (besides the correcting of your escapes) I iudge it fit to expresse my selfe more fully in a passage or two, where breuity hath brought forth obscurity. First, where speech is had of Papists & Popery (pag. 14.) I vnderstand (by Popery) that Systeme and Fardell ^{Systeme.} of prinate opinions, which the Court of Rome hath foisted in successiuelly, and contriued into Canons, in their last Councell at Trent. Secondly, by Papists I meane such, as wholly depend vpon the All-sufficiency, inerrancy, and such other transcendencies of the Pope, or Bishop of Rome. As for such (in euery Century) as first liued according to their knowledge; secondly, knew according to their means: thirdly,

To the Printer.

ly, enioyed and improued the meanes, so farre as to hold fast the foundation, I reckon them ours, notwithstanding they were sun-burnt, tanned, yea and somewhat tackt with priuate opinions. I will not undertake to define what is so meereely fundamental, and absolutely necessary to saluation, as that without it there is no hope: thus much I am sure of, first, that fundamentals are fewer than many of both sides make them: secondly, that euery leane-too and superstruction doth not rase the foundation: and thirdly, I am perswaded that many who did and doe liue in Popish places and times, neuer understood (much lesse approved) diners mysteries of Popery.

See my Lord of
A. mah.

which was
done at Trent.
Vid. Ep. 16.
Cicell.

These (I say) I reckon ours, and my speech is only of (Papists) that is, of such, as leauing the old rule (the written Word) put themselues wholly into the hands of a weake man, who (confessedly) is apt to reele, vnlesse his Chaire hold him vp.

Page. 15.

Secondly, touching the power of erroneous Conscience, euery man knowes (who hath lookt into Schoole Disputes) how vast the Question is: for my purpose, this is sufficient.
First,

To the Printer.

First, my speech is of the binding power of Conscience. Secondly, Its one thing to say, that erroneous conscience bindes, another to say, that a man may goe against his erring conscience, as Pesantius deliuers it in 1.2.

Tho. Q.19. Disput.3. The Schoole-men (who are more witty in tying, than happy in vntying knots) perplex the Question with distinctions, betwixt ligare & obligare, error vincible and inuincible, &c. and I know not what. All that can be made of it is this:

First, Error cannot binde (as they expound binding, that is, so binde, that I must follow it) it may perplex, or if you will call it bin-

*Vide Arg. Dec.
Sicut.*

ding, it binds to depose and correct its error. Secondly, to suspend and forbear action, where there is no necessity of doing, or where there is, it bindes to learne and to receiue satisfaction: to speake it more roundly, it may binde to the negative, not to the affirmatiue.

So binde, that it may be a sinne to oppose it, not so, as that it shall be a vertue to follow it, which is my meaning, when I say, it suffices to vice, not to vertue. There be many noble Questions incident to this dispute, as when

f

and

To the Printer.

and how farre I must suspend, and heed scruples, and the like, which will not comply with an Appendix, and therefore I forbear.

As for that taxation of partiality touched, pag. 22. I fault onely priuate Assessors, who many times set the saddle upon the wrong horse: and to make an end, what soeuer I haue or shall publish, I subiect to censure, and acknowledge to bee mine, no further than its truth.



IUDAS
His
MISERIE.

THE SECOND SERMON.

MATTH. 27.3.

*Then Iudas which had betrayed him, when
he saw that he was condemned, repented
himselfe, and brought againe the thirty
pieces of siluer, &c.*



Hese words are so well
knownen to this assembly, that
we should but idle and waste
time, in case we should dwell
vpon explication; they doe
(as euery one seeth) make re-
port of *Iudas* his desperate
death, after an hypocriticall life: and of them-
f 2 selues

selues they fall into two parts; the first, a conference that past betweene *Iudas* a little before his end, and the Priests his friends: the second is the issue and vpsnot of that conference. *Iudas* is first brought in speaking and complaining, and then the Priests replying vpon him.

In his speech we haue the matter vttered, and the motiue that prick't him forward: the motiue, was the grudging and fretting of his conscience, in these words, (*Hee repented himselfe;*) which repentance is set forth from the time when his heart thus rose vpon him; and the effect which suddenly it wrought in him: rest hee could not, till the money was restored.

The matter vttered was in generall this, That he had sinned.

In particular this, That he had betraied innocent blood. And this is *Iudas* in the conference.

The Priests reply hath in it two things:

First, they shift the matter from themselves, (*What is it to vs?*)

Next, they put it vpon him, (*Looke thou to it.*) and so the conference ends.

The consequences are of two sorts; some respecting the Priests, of which another time: some *Iudas*, and they are thus deduced: some concerne the money receiued, which not without some regret he casts downe: some his owne particular; first, he withdrawes himselfe; next, he hangs himselfe; and this is his end.

The order of the words you see, the sense you know:

know : what now remains but that wee make our vse of them?

First, you may vnderstand, that in another Auditory, I haue already drawne from them these, with some other conclusions; the first from the time when his heart smote him, thus;

First, that they that will not see their sinnes timely to their conuersion, shall see them first or last to their confusion. *Judas* might haue knowne what it was to betray innocent blood ere this time of day, had he beene so happy : but he that will not see his lesson in the booke, must feele it in his body, and read it in letters of blood.

Doct.

The second was from his repentance and the companions thereof, thus;

That a very reprobate may after a sinne committed (especially vnnaturall sinne) conceiue some sorrow, make some confession and satisfaction for it. *Judas* sinnes, and much grieues, and out of grieve confesses, and with confession makes some satisfaction, and yet but a *Judas*.

Doct. 2.

First, what will Papists say to this in point of Penance? merrie *Maldonate* is here in his dumps; he thinkes best to be silent, and looke besides the Calvinists for once: & *Bellarmino* makes so sorry a shift with this instance, that I cannot warrant you from laughing, if I should but report his exception : but of them already.

What will many Protestants say to this, who fall short of *Judas* in this particular, and yet hope of Christ? he grieues, hee confesses, he makes

2

3 restitution, and then goes to his place : they neither restore, nor confesse, nor grieue, nor see, nor feelee their sin ; and must these to heaven, whilst these? Nay, how neerely doth this touch euery mans freehold ; if a *Iudas* may goe thus farre, must not we goe as farre, and out-goe him too? Verily, what he did, wee must doe with aduantage ; he saw his sinne, so must we ; he mourned after sinne, so must we ; hee confesses, so must wee ; hee made restitution, so must wee : and what more, tith wee looke for more? Surely this ; Wee must performe this errand of repentance constantly, vniuersally, confidently, which *Iudas* neither would doe, nor reprobate can doe.

The third conclusion grew out of that of their answer, (*What is that to vs?*)

Dill. 3.

This it was ; That wicked men are naturally so blinded by Satan, and so besotted with sinne, that they can apply nothing to themselves for their owne vse : was it possible that such an answer should euer fall from the mouth of such men, (*Whats that to vs?*) Were not they Priests? were not they in the Temple? was it not their calling to cure distressed consciences? Nay, were not they the men that set *Iudas* on worke? had not they their hands in this blood? and will they now kicke off matters thus? (*Whats that to vs?*) was it nothing to them to send this poore wretch to hell? nothing to embroe their hands in so much blood? Was it the price of *Iudas* his soule to betray innocent blood, and was it nothing

thing for them to shed it? and yet say they,
(*whats that to vs?*)

And is it not so with a thousand more? the *Application*
wrath of God is revealed from heauen vpon male-
factors: he often holds an Assizes, and here he
trusses vpon a blasphemers, there an adulterer, and
hangs them vpon Gybbets for the terrour of o-
thers: But will the wicked see his high hand?
No: as it fared with these Priests, though they
see Iudas wallow in his own gore, yet they haue
not a heart to reflect vpon themselves, and say;
If hee be thus entertained that betrayed blood,
what will be our doome that shed it? So it is with
retchlesse sinners, blasphemers, prophane per-
sons: their sinne is plagued in others; they,
though as deepe as the deepest in these trespass-
ses, turne off all with this (*whats that to vs?*)
Men of like practise, men of better parts are
scourged, yet haue they not the grace to make
present vse: If this bee done to the greene tree,
what shall be to the drie? But as if they spake
from the same spirit, they vse the same words
with these (*whats that to vs?*) This is a heauy
hand of God vpon many sinners, that when
God giues them the fairest warnings, smites
their sinnes vpon other mens backs, and falls
directly vpon their faults: then as if they had to
deale with a dreamer, not with God, they should
shut vp the matter thus, (*whats that to vs?*)

The last thing wee will repeat (and then wee
proceed) is from the latter part of their answer,
(See

(*See thou to it :*) and thus it stands.

Doct. 4.

Wicked men haue an ill property of a bad debtor : they will draw a man into a snare, and there they will leaue him in the lurch. Before the sinne committed, who but *Iudas*? Would he betray his master, what should not hee haue? would he attempt it, they would beare him out: would he effect it, they would rest indebted to him for euer. *Iudas* hath done the feat, and with all hath vndone himselfe; what say his friends, Looke thou to that. O yee heauens, blush at this vnfaithfulnesse! But this is the guise of wicked men, they will draw one into the ditch, and there will leaue him to sinke or swim. And this the hand of God vpon offenders, when they wil buy mens fauour with the forfeiture of Gods loue, they are shut out of heauen and earth, both at once.

Applicat.

Why then let no man sinne to please men, lest when terrours be on his soule, he be returned with this answer, (*Looke thou vnto it.*) And in case wee haue brought a guilt vpon any mans soule by example, allurements, enforcement, &c. lets not be so mercilesse as to turne him off with (*See thou to it.*) But let vs be as ready to apply a plaister, as we were to make a wound: and (vnlesse wee would haue two soules to answer for) further his repentance, as much as wee haue done his rebellion.

And thus we haue acquainted you with what was obserued from the conference: now if I may intreat

intreat your company to the consequences of this conference; I will as briefly as I may deliuer my selfe in my cuntry manner of that which I haue to speake.

The Conference ended, the next newes wee heare is this, The money is returned; what shall make of this? had *Iudas* made so hard an aduenture for a little money, and is hee weary of it since? Whats the matter that this money can haue no master? would *Iudas* haue fetcht them within the guilt of this sinne too? would he (had not sorrow put him to silence) haue said vnto them; "O yee treacherous and bloody men, it was your sinne, as much as mine, I failed in taking, you as much in giuing this vnhappy coyn, the price of my masters blood and of my owne soule; therefore with your wages take home your words (Looke you to it also) for you shall answer it as well as I. Or was it the strength of a naturall conscience (furthered by a thumpe on the backe by a diuine hand) that caused him thus to lay vp all? Truly both; *Iudas* as he was content to sin with them, so is he not vnwilling that they should bee plagued with him: looke which way a man goes, hee would faine haue companie, being a sociable creature: he would neither to hel nor to heauen alone: Looke how the two women before *Solomon* did quarrell which should haue the child, so these this bastard sinne: Its thy deed (say the Priests) witnesse this money received,

and therefore looke thou to it : Its yours (saith *Iudas*) witnesse this money giuen, and therefore looke you to it: I know I am deepe enough, but I hope you shall haue somewhat; and thus they agree like theeues condemned, it was long of him, and of him, but all bee theeues: and like Schoole-boyes vnder the rod, he began, and he began, but both be naughty boyes; should wee vpon this ground pursue our apprehensions, we should fall into a path formerly bearen, and therefore Ile step ouer to the other consequence of restitution.

Iudas was now in wofull plight, his heart was too heauie for his body, his body for the earth; sinke hee doth, and that to hell if hee finds not speedy lightning; lighten him nothing could, vnlesse the money were deliuered; the money therefore he deliuered; thirty pieces hee receiued, thirty he restored; hurt it had done him, but no good: taken it he had, and would haue kept it, but that he could not, away it must againe. In him then wee see what it is to haue ill gotten goods in our hands.

Doct.

The Conscience once awaked will deny one all peace, til he hath faithfully restored what vnlawfully he hath gotten. A sicke conscience cannot endure the sight or sent of misgotten goods; it hath the property of a watch Dog, so soone as it winds a filcher, it opens and pursues him, and nothing will stop his cry, till that which was theeuishly taken be laid downe: *Iudas* may take where

where he can, but his conscience now awakened will dog him till that the whole thirty be left where they lay : Truth it is, peace doth not alwaies wait vpon restitution, sometimes men restore goods, as the stomacke doth meat, because they cannot hold it : so it fares with *Iudas*, hee had a morsell that hanged right for his mouth, as at first hee thought, but it did so burne him, that needs hee must restore it. Beleeue it; the conscience, when once it begins to speake, will neuer bee friends with a man, till such manner wealth be forbid the house.

Ill gotten goods be to the heart as the Canaanites were to that good land : the land groned till it had spewed out them, the conscience trauelestill its deliuered of these : they are to the soule as *Jonah* to the Whale, the Whale had deuoured him, but could not rest till he was restored ; so its with the conscience, if men play the Whales, and make fish of all that comes to ner, the conscience will be as weary of such a burden, as the Whale of the Prophets bones. *Zophar Job 20. 12, 13, &c.* speakes so well to this point, that we need no further witnesse, hee is in hand with a comparifon which lies thus; Riches he compares to sweet meat, ill meanes in getting of riches to poyson in meats, the compassing and holding of such wealth, to the eating and deuouring of such meat, the paine and plagues that follow such goods so holden, to those that accompany such deuoured morsels :

g 2

poyso-

poysoned meats if deeply drencht with deadliest poysons (as the poyson of Aspes and Vipers be his instances) will not afford any long peace, they wring the body, they prouoke to vomiting, they threaten heart and all, vnlesse the inward parts will yeeld vp all; yea, they bring a sore, a cruell, and violent death: theres no more mercy in misgotten goods, they insinuate themselves like sugered poysons, but hauing once seized vpon the bowels, they worke, and fret, and gaule, and gnaw, and cause a man to lay about him: if they come away without overmuch straining, the party (happely) recouers himselfe; if once they haue claspt about the heart, and tooke possession, they bring vp heart and all, as it fares with *Iudas*: as then the deadliest poysons will deeply wound, and surely kill, vnlesse a man be quickly deliuered of them, so will vnjust possessions too: Will you see *Zophar* exemplified?

Achan was forbidden this poyson, but hee would bee sipping: hee dranke but once, but what followed? the mans life, I hope, was saued in another world: But the purge was so strong and working, the vomit so violent, that it brake his heart. *Abab* fed on the like, but not (I thinke) with like successe, the poyson was not vomited vp, therefore the man died vpon it, and infected his house too: Our present instance might make a third, but we haue said enough to *Zophars* similitude.

What

What may be the reason that ill gotten goods will be so dangerfull? His similitude implies two: Whats the reason poisoned meats should hold no more agreement with mens stomacks? One is from the nature of the meat, because poisoned: one from the nature of the stomacke, because it expels things hurtfull. The same must be said for vnlawfull possessions, they are poisoned with sinne, and enuened with a curse, like the Israelites Quails. Next, as in the stomacke, so also in the conscience, theres a naturall desire of easing it selfe of noisome burdens: the Seas haue their purge, so also haue the waters that are full of vermine: euey thing seeks its owne safety, and its enemies ouerthrow, so doth the conscience in speciall sort, and hence euen partly from Gods curse, partly from sinnes poyson, partly from the worke of a naturall conscience, it is that vnrighteous Mammon is as welcome to the conscience as poyson to the stomacke, or water into a Ship; one must out, or all must downe.

Reason.

Now then to come to application: Is this true which hitherto wee haue built concerning misgotten goods? then see what may bee inferred vpon it.

v/c.

First, it followes, that their course for the time present is none, either of the wisest or safest, who betake themselues to like meanes, either for the getting or the keeping of wealth and riches: truth it is, the world doth much applaud your

mightiest hunters, and greatest hoorders: hee that can raise himselfe our of small beginnings to a great estate, and hath wit enough to keepe his owne, and to catch other mens, hee is the man, his head is strok't. But what great craft, I pray you, is there in sinning? what great skill in the deuils trades? what policy in killing ones selfe? what wisdom in drinking poyson? *Iudas* I confesse, caries it a while, and whilst he plaies by himselfe he winnes all: hee, why hee had a reach beyond all the rest; whilst Christ was liuing he could make his vse of him, and in the meane lay in for future times; so skilfull an hypocrite (as hypocrisie you know & stage-plaies are neere akinne) that he was for any part in the deuils play; now a disciple, now a traytor, now a friend, now a foe; What would not hee doe for money? and so doe it, as that hee would not bee seene. But who will bee a loser if hee may be his owne pay-master? let vs summe vp *Iudas* his gettings for him, and see his markets: he dreamed of speciall fauour from the Priests, doe they fauour him? his thoughts talke of preferment, doth it fall? hee promised himselfe some comfort from his siluer, doth hee finde it? No, no, his friends are now his foes; his siluer, his sicknesse and disease; happy hee if he could now bee rid of it, happy they if they could be rid of him: thrice happy he, if he had beene as simple as his fellows; they had the grace to keep their peace on earth, their
acquain-

acquaintance in heaven, and so to possesse themselves. Witty *Iudas* that had a straine aboue the rest, loles his peace, his Master, his soule, himselfe, for the Priests, and money; and now hee cannot haue them, they will none of him, he will none of it: Thus they gaine that be the devils factors, thus they rise that fall from God: If this bee wisdom, *Iudas* was no foole: if this was folly then, its no policy now.

Secondly, Thus wee inferre for times past; Sith vniust gaine holds possession against true comfort, and a galled conscience will neuer cease wincing, till it be disburdened of its load; they that haue vsed a false finger, & made lime-twigs of their hands, must now carefully restore what vnconscionably they haue gotten. Wee read of one *Micah*, *Iudg. 17.* who hauing stolne first, and after heard his mothers curse vpon his stealth, was so affrighted therewithall, that hee durst not but accuse himselfe, and returne the money: now if the curse of a passionate woman was so dreadfull vnto him, how much more should the curse of so mighty a God be terrible to these? Therefore as he in feare of his mother, so they in feare of their Father, should make a speedy restitution: a duty I confesse very strange, but most necessary, much commended in the Word, though little praesised in the world.

Its this, If to our knowledge wee haue beene wrongfull (especially in any eminent sort, so that

that the party be sensible of it) to our brothers estate, its our part to see that some recompence be made, either to him, or his, or the poore. In the list of *Numbers* you haue the duty, with some cases proposed. Vnder the Prophets, *Samuel* makes profer of it in case his gouernment could be challenged. And in the Gospell *Zachary* is content to vndergoe the censure of the Law, if theft could be prooued against him; and to make a fourefold restitution, besides a free-will offering: and surely, sith the wound is now as wide as euer it was, the plaister had need bee as broad: we haue as many purloyners as euer, and therefore there should be as many restorers.

I bethought my selfe where my speeches were to fall, else I could not haue forborne speaking to foure sorts of men; first, Landlords; secondly, Lawyers; thirdly, Patrons; fourthly, Traffiquers of all sorts; all which (I meane of all sorts some) haue beene so transcendent in taking, as that now its time to thinke of restoring; I doe not loue to speake to men absent (and I thinke few of each sort are now present) and therefore Ile reserue my selfe to some other place and occasion: meane while, if any mans heart present calls him coufener, I aduise him to make his peace as he meanes to escape a shaking; hee may thinke to silence God and his conscience with a secret confession, and to satisfie the world with a dole at his death: But if God may bee heard,

1 Sam. 12.

Luk. 19.

heard, satisfaction and sacrifice must goe together : or if man must speake, you know the Casuists axiome out of *Anſten*, *Non remittitur peccatum, niſi reſtitatur ablatum*. That which is ill taken, muſt be well reſtored, or elſe the guilt remaines : when the conſcience puts a man in mind of ſome coſenage, there muſt paſſe ſome act of reſtitution, at leaſt a deſire if meanes bee wanting (for ſo the Father would bee vnderſtood) or if ſatisfaction cannot be made by reſtitution, yet it muſt by humiliation ; to God ſimply ; to man, in caſe it make for a common peace.

I am very ſenſible of the difficulties that occurre in this doctrine: the theame is very large, neither is there a matter of greater diſpute amongſt the Caſuiſts than this of reſtitution; and I am ſorry that in this better part of diuinity, wee haue few better guides than Confefſors, Canoniſts, Ieſuites : many caſes by them are well put, but ill answered : how vnſeaſonable in it ſelfe, how preiudiciall to the offendant, an acknowledgment in ſome caſes may be, I am not ignorant : when and how to make reſtitution will be learned ſometimes better by conference than by a ſet diſcourſe : circumſtances ſo vary the queſtion, that little can bee ſaid to the manner till the caſe be knowne, only the matter muſt bee preſſed vpon mens conſciences ; and were they ſoft and ſicke, they would rather take this vomit, than hazard life.

h

Thirdly,

Thirdly, a third inference respects the time to come, and thus we inferre the point; Are misgotten goods such trouble-houses? are they like that horse of *Seius* in the story, fatall to the owner? Be we then aduised how we bring such guests to our houses; say rather of them as the heathen did of his goods, I had rather I should lose them, than that they should spoile mee. If happily it be a losse to lose a draught of poyson, let this be the resolution of euery soule;

“ If God giue wealth by honest meanes, blessed be his Name; if not, by his grace Ile neuer
 “ enrich my selfe with vnlawfull spoiles; Ile neuer
 “ sell my peace for clay, forfeit my soule for
 “ that which I cannot haue when I haue not my
 “ selfe; what though I be bare? wholsome frieze
 “ is better than infected veluet: what though I
 “ fare hard? dry bread is better than poysoned
 “ dainties: what though my children bee kept
 “ short? I had rather pinch them than feed them
 “ with blood: what though I must come lower?
 “ its better to fall to the dust, than to hell with
 “ *Iudas*: once forfeit my peace with him, and if
 “ God take the forfeiture, I am gone; I cannot
 “ haue money, I cannot haue my selfe.

This, this must be the resolution of euery Christian, that knowes what it is to be at peace with heaven. And in the home-pressing of this would I spend mine allotted time, were I to speak to the many; but in this retired Auditory, whose life is
 more

more reserved, and hath lesse prospect to the world, I shall think my selfe sufficiently discharged of this point, if I shall winde vp all with a two-fold exhortation; the first shall be to Tutors, and these I (Nay not I, but the Lord) intreats by the knowledge he hath giuen them, the maintenance he hath allowed them, the trust he hath reposed in them, by all the fauours he hath cast vpon them, to answer the stipend they receiue, and to ouerlooke the charge thats committed to them. Ah, my brethren, its no small charge to haue the care of body, of soule, of wit; to worke so immediatly vpon the noblest parts of the soule; no small priuiledge, no little honour thats put vpon you by the Lord, that you should be not Schollers only, vnder some *Cratippus*, but Teachers in Athens, in Israel: What could the God of heauen doe more for you then establish you in such a place? What could the sonnes of men doe more for you then entrust you with their dearest pledges? and put into your hands the very soules of children? in this case if you shall be wanting to your selues, to your Pupils, to this place, will not the charge be vn sufferable? What can you answer for your selues when this your mother shall say, "My owne sonnes haue beguiled me of Schollars; "when your forelorn Pupils shall hereafter say, "our own Tutors were our greatest hinderers: "When parents shall say, Those wee most trusted, and best rewarded, haue most betrayed

“ vs : when the Church and Common-wealth
 “ shall say, We are mainned by those whom wee
 “ purposely maintained to make vp our brea-
 “ ches : how will you look vpon the money that
 was receiued for nothing? what comfort can
 you haue in keeping that you neuer earned?
 what is it to *Iudas* to haue money, when it is the
 price of blood? what to any when it is the price
 of ignorance, of idlenesse, of wantonnesse?
 what will it preuaile a man to haue gotten by
 Schollers, when they haue lost by him? lost their
 time, their strength, themselves? What com-
 fort to say, This I receiue quarterly of them, and
 for this I betray them to all miseries.

O my brethren, the conscience of every man
 must be once awakened, and then goods gather-
 ed by a deceitfull hand, will lye like a moun-
 taine vpon our soule; then a man shall be wound-
 ed that he tooke so much, that he did so little;
 then he shall be made to crie with *Iudas*, *I haue*
sinned, and peace he shall haue none, till he hath
 put off the money; and therefore if any mans
 heart doth charge him with vntrustinesse in this
 behalfe (for my part I know but few faces here)
 I know none other remedie for matters past,
 than to crie *peccati*: and for aftertimes let the
 Lord, nay his owne peace, and quiet, and credit,
 obtaine thus much of him, that he will forbear
 vnearned pay, and be as nimble, at the least, to
 doe the worke, as to finger the wages.

The second is to my brethren in the Ministe-
 ry,

ry; sith goods ill gotten will neuer giue any sound comfort or content, let this point stand (as that sword at Paradise to keepe out *Adam*) to keepe off those from breaking into Livings with a breach of conscience: the Country I neither doe, nor dare dissuade you from; would God my speeches were of such authoritie with you, as that they might draw you forth some times, oh that you would but enter speeches sometimes with the neighbouring people, touching God, Christ, saluation, resurrection, &c. O Lord what Ignorance, Atheisme, Popery should you finde! you could not but pity them, preach to them: But the thing which in the name of God I would presse, and in the word of a friend (who cannot but loue the smoake of this soile) would perswade, is this; That you would be pleased to enioy your happinesse here till the Lord doe lead you forth by warrantable meanes; and he (not money and dependencie) present you to a Liuing; & then that you would take home to your selues that which was first vttered to *Peter: Peter, louest thou me*; yea but dost thou loue me? dost thou loue mee indeed, and wouldst thou shew it? feed, feed, feed my sheep, my lambes; they are deare to mee, let them bee precious to thee; I bestowed my blood vpon them, bestow thou thy paines.

The third is to those who haue any hand in the bestowing of places and Fellowships; at whose girdles do hang the keyes of these goodly *Naias*

H 3

should

should Ignorance haue accesse into these sacred buildings, because shee is rich: and should learning and pietie be turned off, because ragged, what a pitie were that? To charge that (Fathers and Brethren) vpon all, which I cannot proue against any, were to slander, not to reprove; reprove therefore I may not, sith that in this particular were to apply a plaister before I knew the sore; only in the generall, it may be lawfull for me to intreat you in the words of modestie and sobrietie to remember your selues, and that trust that's reposed in you; and to make vse of your ingeniousnesse and freedome in your elections. Where should pietie be respected, if not amongst Diuines? where learning, if not in *Athenes*? where shall poore children bee releued, if their owne mother should deny them bread? and who shall deale trustily with the dead, when they that draw their breath by them should be vnfaithfull? Farre therefore be it from all that are interessed in this Errand, to suffer themselues to be swayed, either out of feare, or fauour, or affection to the least partialitie; it becommeth free spirits to hold on their course like the Sun in the firmament, as the Roman story notes of a Roman Gouvernour, they should walke like Giants on earth; so the Sunne dorb in the heauens, and be of an vndaunted and vn'bended resolution. Stand fast then (Reuerend Fathers) & play the men; wee know great places afford great temptations, but those must procure great attention,

rention; shake your lap of Bribes, and shut your eyes against gifts (which sometimes are but blanced bribery) preferre learning, honestie, studiousefneffe.

Hold on such a course of innocencie and vprightnesse, that when you shall resigne your places to God or man, you may be bold to make *Samuels* Question in the day of his resignation, *Whom haue I hurt, and at whose hands haue I receiued a bribe, and I will restore it*: And yours may be able to returne their answer, *Thou hast done vs nowrong, neither hast thou taken ought of any mans hand*. Happie they that thus liue and die, thus enter and resigne; but thrice vnhappy they that sell themselues forgaine and gold, such gold is *Aurum Tolosanum* indeed, banefull to the keeper: such gaine is but a *Iudasses* bargaine; man, or match, or all must be vndone: and sowe leaue *Iudasses* money, and come to his person. First, hee withdrawes himselfe. Secondly, he hanged himselfe. As to the first, good reason had *Iudas* to get him thence, they were but miserable comforters; but whither goes hee, to God, to the Disciples, to any godly man for comfort? No, he walkes alone, and withdrawes himselfe from societie, for so *Matthewes* word *and he went* must be taken, and is vsed in the Gospel: This action of his might (if we wanted matter) entertaine vs with a point or two, for in *Iudas* you see, that he who hath beene vnfaithfull with God and the godly in his ruffe, will haue little lust

lust to go vnto them in his feares; a wicked man had as lieue go the next way to prison, as come before the Iudge, and when he is at warre with heauen, he will soone grow weary of mankinde. Secondly, in him you see how dangerous it is to walke alone in extremitie of temptation: this solitarinesse gaue way to that disaster which anon followeth; but of this latter wee haue said enough; if in a word we shall intreat the afflicted soule, to take heed of solitarinesse, seeing it is no policie for a single wounded man to enter combat with the powers of hell when hee may haue helpe: and as touching the former, we shall happily touch it, as time shall serue, in another passage: we passe therefore to the next thing (*he hanged himselfe*) As to the place, *Act. x.* wee in this haste will say nothing; a little let vs bear the Text, that the vse may be the clearer. What is the reason that *Iudas* thus fals out with life? was he a *Sadducee*, thinke you, or could hee thinke to ease himselfe in hell? what should moue him to shorten his dayes? grant that he was bound for hell, was it not best to liue as long as hee could, fith, he must pay so dearely for his money? Was it not best to be merry whilst that lasted: What? was *Iudas* of so faint a heart, as to feare hell? was there no wine in Ierusalem? neuer a good fellow that would entertain him with mirth and laughter? Oh no, no; *Iudas* his mirth is all at an end; his merry dayes are spent; death was none of the welcomest friends, and yet death is best welcome:

come: why, what is the matter? forsooth it is this; The terrours of God are now vpon him, the torments of hell so paine his soule, that perforce he must to another place, and poore soule he hath little shift; either hee must languish on the racke on earth, or else once for all plunge himselfe into the depth of hell; his now anguish puts him vpon the latter choice, an unhappie choice. But hence we see what a wofull thing it is to be sicke of conscience, as the Poet speakes. *Enclid.*

When the Lord turnes loose the conscience of a wicked man vpon him, hee is not able to stand against it: the conscience awakened is like a Beare enraged, it teares a man in pieces, it falls vpon him like some mightie tower, and crushes him to powder; it is like a gowty ioint, so sore and painful, that it cannot endure it selfe, as *Bernard* speakes: for prooffe whereof I might call to witnesse the fearful agonies of Gods dearest seruants; if wee looke into the Word, how was *Dauids* spirit wounded, his bones brused, as he most feelingly speakes! if vnto our owne experience, how many haue we seene (whom our soules durst neuer censure, but much approue) lie panting and groaning vnder the wounds of conscience? O what horrors, feares, apprehensions, haue the tongues and faces of faithfull men implied to standers by! and if their agonies haue beene such, when they haue beene but in part wounded, and withall secretly sustained; what then must the case of the wicked needs

Doct. 2.

be, when his conscience falls with full weight upon him, and there is no supporting? I may not so abuse your patience, as to enlarge my selfe into particulars, *Salomon* shall suffice vs,
Proou. 18. 14. *A wounded spirit who can beare? Prou. 18. 14.*

The Gout, Stone, and some other diseases are in themselves almost vn-sufferable, yet the spirit of a man (sustained with hope, and strengthened by God) may somewhat tuggle with them; but when the spirit that sustaines all, is it selfe wounded; when God that other-where supports, becomes an enemy: *who, who* (saith *Salomon*) *can beare that?*

Reason.

Indeed (Fathers and Brethren) who can beare that, when there is not a creature to a creature, weaknesse to weaknesse, but a finite creature must encounter an infinite power, weaknesse must fight with strength, man with God: alas! when the heavens fall upon a poore worme, must he not needs downe? when *Iudas* shall have the earth against him, and hell against him, and heaven against him, and himselfe against himselfe, must he not needs shrink? for prooffe therefore I'll say no more: lend me (I pray you) a little patience, till I haue made some application, and I'll coast with all speed upon a Conclusion.

Use.

Is it thus with wicked men, when once their consciences be awakened, that they are ready to leape into the flames to escape the fire? Who then that hath the bowels of a man within him, can choose but pitie the great unhappinesse of
 v'repen-

Anrepentant persons? poore wretches they goe on in a sinfull path, and feare no harme, their consciences sleepe, and therfore they hope they shall neuer wake: But it may not bee so, when they haue long pursued their consciences, their conscience at last will pursue them; after a long silence it will speake, and ring them such a peale, that they will be at their wits ends. Sometimes in this life a sparke of hell falls vpon the wicked soule, and then where is he? can he quench this flame with the purest wines, shake off these fits with a peale of laughter? can he out-ride the scriches of his conscience as hee followes his game? can he drowne that noise with his cries and hubbubs? can he forget those gripings in his busiest tales, or leaue his conscience behinde him in any place? no, no, his conscience is his constant keeper, and cries vpon him in the night sleeing, in the day waking, in his greatest mirth, in his busiest sports: nay what speake I of mirth and sports? the heart is now imployed about another bulesse; the desires are full of solitari- nesse, the thoughts as blacke as hell it selfe; the Deuill (saith he) what creature is he? my flesh trembles, yet would I might see him: hel (thinks he) what place is that? sith thither I must, I would I knew the worst: these, these be the dis- mall thoughts of a desperate heart, witnesse *Iu- das*, hee comes to the Priests and lookes vpon them, they cannot ease him; he takes his money and lookes vpon that, it cannot helpe him; hee

walkes forth and lookes vpon the light, and is weary of that; he passeth by men, he hath nothing to say, he is best alone; nay not alone, if there bee any hope, it is in hell; if any comfort, it is amongst devils, thither will *Iudas* to seeke it: Oh misery, oh death, oh hell, when a man must to hell for ease, to damned spirits for comfort! O *Iudas*, *Iudas*, whither wilt thou next? when thou wast on earth, the passage to hell was euer easie; but being there, there is no returne; now thou art gone, all is gone, thy case is hopelesse and helplesse. What might we say to keepe others from the like? will no one offender take warning by *Iudas*? will men say, that his sinne was extraordinary? Alas, had not our sinnes betrayed Christ to *Iudas*, he could neuer haue betrayed him to the Priests. Will they say that his iudgement is vnusall, where one is thus affrighted, a thousand die in peace? Alas, what skills it whether the conscience be awakened an houre before death, or an houre after? Awakened it must be, if not in this life, yet immediately after death. And what is the difference? First, There is a particular; Secondly, a general Iudgement: there will be a resurrection, and then all bookes must be opened. O my brethren, let me make one argument more, for the rowling of the secure, and then Ile end this heauie vse, which is as tedious for me to speake, as for you to heare. Was *Iudas* thus distressed when as hee was yet on earth, when he stood before base and sinful men
when

when his conscience had him in chace for one only sinne against his Master? then tell me how the vnrepentant shall doe, when they must appeare before Christ the glorious Iudge, when their consciences shall be fully awakened; when they shall be indited in the face of all the world, and accused of all the sinnes they euer committed? Will one sinne thus pressed by the conscience, make one weary of light and life; make one throw himselfe desperately into the flames, that so he may find death by death? What maruell then though impenitent sinners doe reach for death at the last day, and catch after, and cry vpon euery creature, O mountaines, O graues, seas, beasts, all or some, hide vs from him that sitteth vpon the Throne. O that there were an heart in the godlesse to make their vse of this: But we must leaue them.

Secondly, as for our selues (fathers and brethren) sith this ciuill war betweene man and his conscience is so bloody, what remains but that we be verie carefull to keep our peace with heauen, hauing once concluded it? at the least, let it be our care to keepe our selues from those sins that set the conscience on crying. Truth it is, the wounded soule cannot beare the weight of any sinne; but yet there is a difference, some doe more waste and hauocke, more affright, and twinge the conscience than other some: as all should be disclaimed, so these in especiall sort abhorred.

And here (if time would grant mee leaue) I would giue way to my discourse, and lay before you such sinnes which in my short experience I haue found to offer greatest violence to distressed soules; but in this haste I may onely intreat euery christian soule that feares such plunges, heedfully to auoid foure things;

The first is Popery, a religion (if it may bee lawfull to clothe so foule a matter with so faire a terme) so prodigious, so strangely abhorring from truth and peace, as that it can afford no peace of conscience to any man; well may a Papist dead and seare his conscience, and get such a crust vpon it, that nothing can enter it without extreme violence; but this Ile confidently auouch, that when the conscience is once awakened, beauenly peace will neuer enter till popery goe out: I speake not here of a point or two, but of the whole body; its such a building, that true peace can neuer dwell in; men may please themselues in their disputes, but let a man hold to his death-bed, all their tenents touching Iustification, the state of Saluation, auricular Confession, workes of Regeneration, vowes of Perfection, &c. and if his conscience hath any life or sense; it sinkes him, as wee read of many, or else driues him to *Bellarmines*, *Tutissimum*, and forces him to confesse, That in truth its best to repose ones self wholly vpon the mercie of God in Christ. But this for point of iudgment,

*De Iustific. l. 5.
cap. 7. propos. 3.*

The

The three next things concerne practise, and first, be wee all afraid of vnnaturall sinnes, such as *Iudas*es murther was, for these thrust sore at the conscience: if you marke it, you shall finde that distressed consciences are most perplexed ordinarily with the breaches of the sixt and seuenth Commandements; the sixt in case of murther, which the naturall conscience abhors; the seuenth, because that either some violence is offered to the light of nature by darke practises, or else some second person is fetcht within a guilt, and the cry is great when two soules cry at once for vengeance.

Heretefore let mee intreat the younger, if either they loue peace, or feare these hellish shakings and scorchings, to haue an eye to these two Commandements: sinnes of blood will worke a gastlinesse, and sinnes of vncleannesse will make the conscience stare, and the more vnnaturall they be, the more hideous cries they raise.

The next thing I name is vnprofitablenesse when a man hath either no calling, or is vnusefull in his place: one would little thinke how death will shake the man that hath beene vnprofitable in his life, when his heart shall say vnto him vpon his death-bed, Now thou art called vpon to die, and thou art yet to liue; now thou must out of the world, before thou hast done any good in the world; now thou must be answerable for all the houres, and daies, and yeeres, which

which lauishly thou hast worne out, and bee straitly examined what work thou hast done for so much wages; why, such a greeting will bee sufficient to astonish one, and to make ones flesh to treimble, and such a time will come, my brethren, our glasse will bee once runne, our dayes ended, our eyes closed, our wayes examined. Blessed shall hee bee that so liued as he was desired; so died, as that hee was missed. Vp then and be doing whilst yceres and strength permit; so long as there be arts to bee studied, histories to bee read, people to be instructed, pupils to be taught, Papists to bee confuted, fathers to bee purged, seruice to be done to God your Father, the Church your Mother, be not idle; remember what that Romane could say in somewhat a differing sense, Its better for a man to bee dead, than not to liue; and whats idlenes but a liuing-dead-mans graue?

Seneca.

The last thing I would dissuade (vpon this occasion) is prophaning of holy things, a sinne which after calling workes Gods seruants the greatest woe, & weighs heauily vpon the soule: the holy things of God are to bee vndertaken with holiest affections, and highest reuerence; hee that will bee negligent in matters of the soule, in passages with highest maiesty, where will hee be carefull? Are wee then to pray? let vs call our soules into Gods presence, and not slubber ouer his seruices: Are we to sing? let vs yoake heart and tongue together, and not diuorce

uorce what God hath ioyned : Are wee to receive the Sacrament, and sit at Gods table? let vs come as to the feast of God, not man : Are we to heare the Word? let vs trauell with our hearts, that our soules may feelee what God speakes : Are wee to preach the Word? lets not play vpon Christs speeches as wee would vpon *Aristotles*, but handle spirituall things with spirituall hearts.

These things if wee carefully heed, making it our study to auoid those pressing euils, and next to do the contrary duties, our comfort shall bee far greater, our terrors farre fewer than *Iudas* were, and this (though not enough, yet) in this haste must now suffice for this point: you would thinke me ouerbold if I should prosecute another point: may I with your fauours a little mention it, and I shall thinke my selfe beholding to your patience.

Something hath beene said to the execution it selfe : stay we our thoughts vpon the executioner : the executioner and malefactor are one and the same, *Iudas*; what was he? he was sometimes a hearer of Christ, a disciple, a publisher of the Gospell.

In the first voyage to the holy land, who more forward than *Iudas*? hee wrought miracles, he preacht the Gospell, none more; yet *Iudas* that could comfort others, cannot helpe himselfe; hee that could dislodge the enemy in anothers campe, is surprised in his owne.

k

In

Deed.

In him we see the lot of wicked men; though happily they can comfort others, yet in extremity themselves sinke vnder despaire: wicked men do but speake like *Balaams* Ass, to anothers vnderstanding, not their owne: looke vpon *Iudas* at one time, and you shall finde him in his speeches full of comfort; let him practise vpon another, and hee can apply the best cordials; Christ (can he say) is come to binde the broken, to enlarge the prisoners, to saue the lost sheepe of Israel; theres no reason that any should despaire hauing such a Sauour: but when it comes to his owne particular, and its fit the Physician should heale himselfe, Christ is as no Christ to him, the Gospell as no Gospell; hee is as farre from comfort, as if he had neuer preacht Christ: thus *Iudas* dresses good meat for others, but hee (the Cooke) hath least part in it himselfe; nay, that which refreshes another, makes him sicke, and takes away his stomacke.

I cannot speake my minde at this time of this point, proofes therefore Ile forbear; onely its needfull for me to expresse my selfe more fully in this point; and then I apply, and then I end: for explication in an Auditory so profound, I haue said enough, if I put you in minde of a two-fold distinction, we must make a difference betweene being tempted to despaire, and ouercome of despaire: for temptation, its out of question that a good man may be tempted to despaire, as well as *Iudas*: for being ouercome, there be degrees

to

to bee obserued according to the accepti-
on of the word: for if we speake at large, a
man man bee said to be ouercome when for a
season he is foyled: if properly, a man is then
said to bee ouercome when he is, first, wholly,
& secondly, finally vanquished: hence we grow
to these conclusions;

First, a good man may both in some particu-
lar point, as also in the maine matter touching
his owne saluation, be so foiled, that for the pre-
sent Sathan may seeme to winne the field.

Secondly, no good man (but onely the wic-
ked) can fully and finally be ouercome of de-
spaire.

Thirdly, we must know, that the difference is
wide betweene hauing comfort, and hauing the
sense and feeling of it: a good man may be de-
priued of the sense and feeling of comfort as
much as any, but neither of a right to it, nor
possession of it; a wicked man may be farre from
all these.

To fall vpon that I aime at; Wee may dis-
cerne a three-fold difference between the Saints
tryalls and the reprobates despaires.

The first is in their entrance into the combat,
the deuil comes vpon the wicked as a theefe vp-
on the drunken traueller, either hee knocks him
downe at the first blow, or else takes his treasure
without any resistance; but the godly like a so-
ber man suspects a theefe before hand, hath his
weapons ready, stands vpon his guard, and
k 2 fights

fights so long as hee can stand, he will plead for truth; stand for the truth of heaven; cry out of theft til the deuill hath either gag'd him by feare or cheated him by craft.

The second is in the very foyle, a wicked man is a meere coward, when the deuill hath bound him, hee dares not stirre, nor moue an eye, nor breathe, but lies as if hee were quite dead, as indeed he is. But contrarily, a godly man, though he be bound and taken prisoner, yet he is sustained with a secret hope; and though in a passion he will say, he shall dye the deuills prisoner, yet anon will correct himselfe: againe, though the deuill stand ouer him, as if he would cut his throat in case he stird; yet now and then hee will sigh & steale a looke towards heaven, and giue a gird to get from Sathan: nay, though the deuill hath so guld him, that now hee is made for his side, & wholly bends himself to plead the deuills cause against God and the truth it selfe, yet is there an holy seed abiding in him, and a sparke of heaven, which will esteemes vter it selfe to the eye of others, though not to his feeling.

The third is in the issue and deliuerance: when the deuill seizes vpon the reprobate, hee carries him quite away into his owne countrey, as wee see in *Iudas*. But though hee foyle, and binde, and carry away captiue the godly man, yet Christ (the Captaine of the Lords hosts) comes to his succour, and rescues him first or last, sometimes the deuill is got to the gates of death, of hell,

hell sometimes he hath halfe executed the prisoner ere succour comes; yet then comes comfort vpon the wings of the winde; the heauenly souldiers carry the soule to heauen, which the Deuill had destinated to hell: thus the Lord before the foile helps, in the foile sustaines, after the foile redeemes his prisoner. But thus it is not with *Iudas*, with any reprobate; the first blow smites him downe, the second makes him yeeld, the third kills him out-right: *Iudas* is my warrant on the one side, *Iob* should haue beene on the other, if I could haue stayed: but a word or two by way of application, and you are caled of me.

Is it thus with wicked men, that they carue all the best from themselves? This may lesson in two words two sorts of men; First, Hearers, they must not please themselves (as most doe) with a forme, but must (as all should) labour for the power of godlinesse in their liues; he that is wise, let him be wise for himselfe, and he that will haue comfort in time of trouble, let him make it his owne in time of peace and truce, else what will it auaille him to comfort others, and sinke himselfe, to haue that for others, which himselfe hath least vse of?

The second sort are Preachers, and here all of this rank must be intreated to preach with the heart, as well as with the head; to fall to themselves, as well as carue to others; painfull studie before-hand, and a cleanly conueyance of mat-

ters so studied, are things which my soule can
 sooner reuerence, than reach vnto : I am so far
 from disliking either studie in priuate, or order
 in publike, or from thinking those the best Ser-
 mons that are most sudden, that I haue euer held
 it a prophaning of the Word, to handle it negli-
 gently : I know mens gifts and occasions are ve-
 ry different, some haue more leisure to contriue,
 more sufficiencie to put off their matter, than
 other some : I know also, that God will some-
 time abase his children in the very time of de-
 liuery, when they are best provided, that so he
 might be acknowledged and sought vnto, both
 in study and Pulpit. And therefore when we of
 the lower forme doe shew faithfulnessse to our
 measure, it shall be your part to giue vs that ac-
 ceptance that God himselte doth. Notwith-
 standing all this, I haue euer deemed it a most
 shamefull thing for a man wheresoeuer (especi-
 ally in such a place as this, where hee hath so
 much time, so many helpes, so vnderstanding an
 auditory) to lye hewing at a text as if hee would
 lame it, through his meere negligence, and not
 any natural defect. Let men then study as much
 as they will before-hand (the more the better, if
 Gods glory be their aime) yea & deliuer it with
 the best art and eloquence they can, so they re-
 member that it is the best art to conceale Art, as
 the Orator speakes, and the best eloquence that
 flowes naturally, and is not forced, (as euer a na-
 tiue beauty is better than a painted face.) But
 withall

withall let vs remember what *Bernard* saith (if that booke *De Conscientia* be his) that all bookes are written to informe and amend this one booke of the Conscience; all our reading, hearing, preaching, learning, most meet in this point; our aime in all must be our owne and others reformation: therefore must we reade, study, preach, that our liues may be amended; all must be referred to action, we must not dwell in the porch of speculation; what then we reade from others, let vs make it our owne for practise and when we be to preach, let vs draw our matter deeper than the head, and fetch it further than from a booke; let vs speake out of our own feeling, and from our owne experience. Like good Physicians, let vs first practise vpon our selues, and like kind nurses feed our hearers with that wee haue eaten and made our owne; then shall our hearers hearts answer ours, as one Spring doth another, and that shall they feelee in their soules, which comes feelingly and heartily from ours; then againe shall wee haue so many arguments of comfort to our selues, as wee haue framed to others, and reape with others, that which we haue sown to others; whereas, otherwise if we take vp all vpon trust from othermen and haue not grace to preach to our own hearts in secret, before we come in publique, we may (perchance) speake plausibly, but not powerfully, or if to others edifying, yet to our owne no great comfort. But after a fine discourse of patience

Ad Nepesia.

tience we shall be still froward ; of humility we shall be still proud, of couetousnesse still worldly, of the mercies of God still comfortlesse: Oh then let heart, and tongue, and life agree together as they should in Christs Ministers, as *Ierome* speaks, and let vs with *Paul* club down our owne bodies, lest when wee haue preacht to others, we our selues be reproveable.

Now the euer blessed God which hath giuen vs to heare, giue vs also to obey his holy Word; Lord heale vs of the faults reprov'd in vs, helpe vs to doe the duties laid before vs ; make vs conscionable in our dealings with men, carefull to keepe our peace with thee, wise to saue our owne soules, through
 Christ our onely Sauour.
 To whom &c.

FINIS.



S. PAULS CONFIDENCE.

THE THIRD SERMON.

ACTS 24. 16.

*And herein do I exercise my selfe to haue al-
waies a Conscience voyde of offence to-
ward God, and toward men.*

THe words read were vttered by *Paul*; the place where, was 1. *Cæsarea*, 2. the iudgement hall: the time when, when *Tertullus* the Orator had made a bitter inuestiue against him; the manner how, by way of Apologie and Defence, being deeply slandered. The order of them is thus: 1. hee
A wiper

wipes away the Lawyers aspersions in particular, 2. giues account of his life in the generall. And here (for here lyes our businesse at this time) he doth two things, 1. he giues vs a summe of his Faith, *vers. 14. 15.* 2. of his Life, *vers. 16.* In point of Faith and Profession *Paul* and we agree, in Life and Practise we are far wide; and therefore we will dwell vpon that this houre. This verse then containes the briebe and map of *Pauls* life; where first note his action (*exercise*) Secondly, the subiect of it, *Pauls* selfe. Thirdly, the object of it, *his conscience*. Fourthly, the end of it, to haue it voyde of offence in all cases, towards all persons.

For the first, *Paul* doth as *Salomon* bids him, set his bones to worke, and all his strength. Time he neither idles nor sleights, but vses both diligence, skill and constancy together; for all these are wrapt vp in his word.

For the second, He thought it best husbandry to till his own ground, best policie to bee wise for himselfe, and to keepe home; and therefore he takes himselfe to taske, and becomes his own Physitian.

And in the third place, because tis as good doe nothing as nothing to the purpose, hee makes choyce of a good subiect to worke vpon (*conscience*.) *Conscience* is a thing much talked of, but little knowne, and yet lesse practised than vnderstood. I meane not a schoole Lecture, or Philosophicall

phicall Discourse, yet must I expound my Text. *Conscience* is considered two wayes; one way by Philosophers, another way by Diuines. Philosophy and naturall Learning bring vs thus far acquainted with the nature of *Conscience*: i. the Masters hereof (for the most part of them) make the Soule a building consisting of many roomes, some higher, some lower; whereof the highest is the vnderstanding. This vnderstanding is either speculative, containing some generall notions and principles of truth; or practicall, containing the like principles and axiomes of good things: for at the first there were (nay still there are) some generall principles, belonging partly to knowledge, partly to practice, left in the soule of man. Now to this latter, belongs (in their iudgement) *Conscience*, whose office is to reason & discourse; and therefore belongs to the vnderstanding: And its workelyes about that which is good or bad, at least doable; and therefore belongs to that part or respect of the vnderstanding which is termed practicall.

In this there is considerable, 1. the nature, 2. the working of *Conscience*. The nature; so they conceit of it, as of a naturall faculty in the vnderstanding only or chiefly. For the working, it accomplishes its own operations, and driues them to an issue by discourse, thus; That which I would not haue done to mee, I must not doe to others: I would not haue wrong done to mee;

A 2

there;

therefore &c. This conclusion, is a conclusion of *Conscience* ; and for the premisses they haue in their distinct discourses seuerall termes : but of them enough.

2 For Diuines; We may distinguish them into two fourmes : i. some are pen men of holy Writ, some only of priuate bookes. These latter are not so attentiuē to the terme as to the thing, and therefore they call sometimes the power of so reasoning, somtimes the whole reason and syllogisme, sometimes each proposition apart, sometime the effect and consequent following such an application and conclusion, by the name of *Conscience*. But now come to the inspired Prophets and Apostles, and there the word is vsed (as other words of like nature in like cases are) two waies; 1. more strictly and properly, when it is ioyned with other faculties of the soule, as *Tit. 1. 15. 1 Tim. 1. 5*. In the first it is differenced from the mind, in the latter from the will. 2 More largely, when tis put alone, and so it stands for the whole heart, soule and spirit working inwardly vpon it selfe by way of reflexe. So the Hebrews generally spake, making heart, spirit, soule, conscience, all one, especially the two former. So *Iohn* speakes in his first Epistle. Thus the word is here vsed, being referred both to God and man. *Pauls* conscience, heart, and spirit, sound one and the samething in this place; the difference at the most is but in the manner of considering.

Cic. pro.
Clnen. dixit
conscientiam
mentis nostra
&c.

Well

Well, what would *Paul* with his Conscience? he would haue it *voide of offence*: hee would goe an end in the wayes of God, without halting, without stumbling; for thats his allusion. A wise Traueller, in a rough way, is loth to offend his foot, lest that offend him: *Paul* is the same for his *conscience*; by no meanes would he wound that, lest that should wound him. Hence his studie to keepe his *Conscience voide of offence*: Offence I say, first passiue: whereby his spirit might be grieued; secondly, actiue: whereby his spirit might grieue either himselfe or others vnreasonably. This was his study, & thus inoffensiu & straight hee would be with all persons (*God and Man*) so that his *Conscience* should not bee vpon him for faltring with either, and (in all cases, by all means, or at all times) as his words may indifferently be construed. Thus liued *Paul* at last, who was so wilde at first: why should we despaire, hauing the same Chirurgian? But of the words so much. Now for Instructions: your selues see many, let me commend the maine vnto you; and binde vp all in this one.

Doct. Christians must haue a speciall care of themselves, that they doe not in any thing offend their own consciences. To keepe the Conscience from offence and hurt, must be the taske of euery Saint. Looke how charie a proude Woman is of her beautie, a wise man of his eye, a weak man of his stomacke; so (and much more than so)

should a Christian man be carefull of his Conscience, of his heart. Will you precept for this? *Salomon* speakes home, *Pro. 4. 23. Above all watchings watch the heart &c.* That's the tower that commands, and Conscience is one of the Jewels thars there lodged. Will you example? One *Paul* is sufficient: He was once auerfe enough, but after conuersion (in point of faith) hee was all for Christ, (in point of life) all for conscience, *e. 23. Heb. 13. 18.* Will you reasons? There are enow both for the one and the other, namely, for heeding the Conscience first, and each man his own next. For the first, wee will out of many cull but two reasons.

Alti 13. 1.

2 Cor. 8. 11.

Reas. 1. Giue the Conscience content and rest, and it will pay thee a hundred fold, and proue to thee (next to God its Master) the greatest friend in the world: i. the truest friende, whereas others are sometimes too short in reproofes, sometime in comforts mutter, and will not speak out, but thinke more than theyle say, and say more to others than to thy face; this friend Conscience (if thou deale friendly with it) wil deale friendly with thee. This will round thee in the care, and say, This is well, howeuer it be taken; and therefore be not discouraged: this is naught, howeuer applauded or painted; it is stark staring naught, pride, hypocrisie &c. therefore amend. Ah (brethren!) as no friend lyes so neer vs, and can sound vs so well as conscience, so none will deale so plainly

plainely with vs, if we doe not offend it.

2 Conscience is the fastest friend in the world. Others goe and come, and stand afar off, now at hand, now I know not where; but conscience is no starter, its neuer from our sides, out of our bosomes: it rides with vs, it sits with vs, it lyes with vs, it sleeps, it wakes with vs: & as it *can* say much from God and of vs, so it *will* if not offended.

3 The sweetest friend in the world. A good chearfull heart (saith *Salomon*) is a continuall feast. Oh then a satisfied and pacified conscience, what is that? what ioyes bee those which will carry a man out of the earth, and make him say, Though I haue wife, children, friendes, wealth, house, health, ease, honour, &c. after my own heart, yet these are nothing to my contentments within? What ioyes are those that will make one sing vnder the Whippe, at the Stake, in the Flames? Oh Conscience, thou hast a speciall gift in comforting, that canst make the patient laugh, when the spectators weepe; and carrie traile flesh singing and reioycing through a world of bonds, rods, swords, racks, wheelles, flames, strappado's! these ioyes be strong, vnspeakable indeede, this peace passing mans vnderstanding &c. *Phil. 4.*

4 The surest friende in the world. Other friends loue not to come to a sick mans bed side, or if so, they cannot abide to heare his groanes, to see a dead man, at the most they can but follow one to the graue: but Conscience will make
ones

ones bed in sicknesse, & cause him to lye the softer; will stand by him when he groanes, and doe him comfort; will hearten him vpon death, when its comming; and say, Thy Redeemer liueth; will whisper to him when departing; and say, Thy warfare is accomplished; will lodge the bodie in graue as in a bed; manne the soule to heauen, and make him able to looke God in the face without any terrour: So fast a friend is this, that when riches, husband, parents, friends, breath, life; nay patience, hope, faith, haue left vs, in some measure, this will not leaue vs. And would not such a friend, a friend so true, firme, kinde, sure, be much made of? shall such a one be offended?

Reas. 2. The Conscience offended becomes the sorest enemy. The greatest friends are bitterest foes when once diuided: no wars to ciuill, to domesticall warres. The neerer the worse: and the conscience is neereft; and therefore (if an enemy) the heauiest.

For this enemy is, i. vnauoydable. Others may be kept off with strength, or put off with skill: but so will not conscience; no barres, no bolts, no bulwarkes, can keepe that from thy table, thy bed. *Belshazzar* may sooner keepe out ten thousand Medes, than one conscience: That will passe through all his Officers to his Presence; and in the face of his Nobles and Concubines arrest him, and shake him in despite of his securitie. Nor will this watchfull Officer bee bobd with a
bundle

bundle of distinctions and euasions. When God sets it on worke, it marcheth furiously like *Iehou*, & will take thee vp with his answer, What peace, so long as thy whooredome and sinnes remaine? As theres no respondent like conscience, so no obiecter like to that. A man may make a shift with a wrangling Sophister, with the Diuel himselfe, better than with his Conscience. For no Diuell knowes that by mee, which I doe by my selfe: And the conscience shall haue hearing, when the Diuell shall not; for conscience is the Kings Sollicitor, and speaks for the great King.

2. This enimie is vn sufferable: it strips vs at one stroke of all other comfort. A sicke stomack makes one wearie of his bed, chaire, chamber, house, meats, drinks; yea, that meate that before much pleased, now encreaseth his sicknesse: So doth a sicke conscience; it takes away the relish of all naturall comforts, of all spirituall exercises and ordinances; and makes one a burthen and terroure to himselfe. 2. it fills one full of horrors and unhappinesse. A wounded spirit who can beare? the Stone, Goute, Strangurie, who can beare? Yes, &c. But when the pillars are shaken, that which should beare vp all is wounded; when the heauens fight against a man, and a poore creature must wrestle with infinite iustice, power, &c. oh how hard is this? The wrath of a King is terrible, the rage of Seas, of Fires, of Lyons; but still here is creature against
 B creature,

creature, weake to weake : but who knowes the power of Gods anger ? *Psal. 90.* Who can stand before that consuming fire ? not Men, not Mountaines, not Angels. The terrours of God and anguish of spirit casts the Diuell himselfe into a frenzie, and makes him mad ; nay, a wounded spirit made the Heire of all things vtter his griefes in these sad termes, (*My God, my God, &c.*) That which a thousand mockes, tenne thousand prisons and persecutions could not haue done ; this one alone, when nothing else ailed him, was able to effect : and therefore good reason haue we to guard this part, and to giue our spirits no occasion of griefe. And for the first these Reasons shall serue the turne.

Now touching the second. Euery man must keepe his owne vine, and please his owne conscience. Why ? Hold still whilest I poure in these Reasons, because I am in haste. 1. Tis fit that euery one should be best seene in his owne Booke: and tis a thousand pities, that in this bookish age, this Book of Conscience is least studied. 2. This is a meare-stone that diuides the Christian & the Hypocrite. The Hypocrites knowledge runnes outward and fromward, the Christians looks inward and reflects vpon it selfe; the ones his science, the others conscience; the one loues to be doing with other mens consciences, the other with his owne. 3. Heres the triall of a mans wisdom. He thats wise (*saith salomon*) will be wise
for

for himselfe, and, The righteous hath care of his owne soule. 4. This watching at home, keeps out pride, iudging in busineses abroad, makes one quiet with others, tame in himselfe, low and base before God in his owne eyes. But wee must away. 5. He will bee a sorry Physitian to others that hath neuer practised vpon himselfe in this kinde &c.

Vse 1. Heres matter of complaint and chiding. I told you at first, that we are of *Pauls* Faith, not of this Life. Tis true in this sense: *Paul* professed the truth of Christ, so doe we; hee called vpon Gods Name, so we; he gaue assent to the Word written, so wee; hee apprehended a life to come and resurrection, so wee: But now *Paul* dwells not in protestations and speculations; but hee comes to practice, to *conscience*: here wee leaue him. In this age conscience is vsed as loue is: We spend all in words, and send it away in complements; we keep none our selues, we haue (our *exercises*) now; but they are exercises of bodie, of estate, of wit, of memorie, of learning, they bee not exercises of conscience. No sooner can you name the thing before some kinde of Scholars, but they are presently disputing, What think you? Is conscience an act, an habit, or a facultie, or the whole soule with its eyes inward? or what is it? They spend the time in defining it, rather than in refining and reforming of it. Hereof comes it, that when they are sent for to a sicke pa-

B 2

tient,

rent, they be as farre to seeke, as that Physician who hath read much, but practised nothing: and for the many; once mention conscience, and they will quickly put you by with a rude Prouerb, That conscience was hanged a great while agoe. Thus the terme is now growne odious, the thing it selfe a meere stranger. Certainly, tis few mens exercise to study conscience, their (owne) conscience. Indeede Flyes are busie about others sores, & so is the world about others consciences. Euery one now is a master, nay one man is many masters. He will sit and keepe Court in the conscience of a thousand; Lord it ouer his brethren, his betters; iudging all callings, all professions, all consciences, but his owne. I will not spend breath vpon such as barke at all good, because they would haue none in the world. I wish that all the paines of some Professors were not spent in this; euen in rifling others consciences, rather than their owne. Religion, religion is something else than a iudging of other men. After meate, the heate should repayre homeward; not flye as farre off from the heart and stomack, as the body will beare it: and when we haue heard a Sermon of conscience, we should recoile vpon our selues, with, What haue I done? or, What shall I doe? not looke vpon another, and carue all to him; much lesse flye vpon them who stand as farre off vs, as the King hath land. Oh men vniuersall, who are more troubled with others diseases than their

OWN;

owne; and more desirous of peace in their neighbours houses than at home. Well, *Paul* would haue beene sorry to see his neighbour suffer shipwracke: but yet hee is most charie of his owne vessell, lest that should dash and receiue some bruiſe: by no meanes would he haue his conscience offended. But out vpon such Christians as this age brings forth; feare of man, hope of gain, loue of honour, of ease, of fauour, will make them run ouer their conscience and all Gods mounds. Rather than the man will endure the frownes of his Master, the wife of her Husband, the tenant of his Landlord, he will lye, couſin, ſweare, runne, ride, doe any thing on the Sabbath: nay, for one pound, shilling, groat, penny, you may hyre a man to gashe his conscience; so little care haue men of giuing it offence. But how farre stretches *Pauls* care? To all cases, to all persons. To all: To all certainly, at all times: first, towards God, secondly, towards man. Towards God: Marke this all yee Ciuilians, that cry out as *Nebuchadnezzar*, *Dan. 3.* of disorder, so ye of Conscience, What conscience, what conscience? when you are worst your selues. A good conscience must begin with God; you neither begin nor end there. A meere carnall ciuill man is all for man, nothing for God: he payes men their owne, liues quietly and fairely to the world-ward, and therefore thinks himselfe a man of conscience. But what conscience is in this, to deale wel with the subiect

and not with the Prince ? What conscience in breaking the first article of agreement betweene God and Man, which is, to know him ? What conscience to dwell in Gods house and pay him no rent ; to enter into bonds, and neuer thinke of payment ; to smite God with oathes for mans offences ; to steale away time from God, when he hath giuen vs much ? Shew mee a meere carnall ciuill man that makes conscience of the first, second, third, or fourth Commandement ; of getting knowledge ; of setting vp God in his house ; of forbearing an oath ; of keeping the Sabbath, &c. Verily, where there is no God, there can be no conscience : And such a man is without God in the world.

For the second, *Pauls* conscience reacht to men also. Let all Professors (as they wilbe called) note this, A good conscience begins with God, but ends in man. A conscionable man, as he must bee a professor, hearer, loue of the Word, a keeper of the Sabbath, a zealous obseruer of the first Table: so must he be a peaceable, iust, sober, free, kinde, honest man, and deale squarely with all men. Thus it should bee : But O Times, O manners ! now Profession is become loathsome; and, to say the truth, the behauiour of many is such, that it would make an vnsettled man call into question all Profession, all Religion, all Conscience almost. We talke of Conscience, but where is it ? who makes conscience of his words ?
who

who of his bargaines? who of his place or promise? Euery man cryes out of other: but who discharges his owne part? Wee haue a saying in Gods Book, He that prouides not for his kindred is worse than an Infidell. What cares the rich if his poore kinsman starue? Wee haue a precept, Husbands loue your wiues: What conscience is made of this? We haue a commandement, Speak not euill of the ruler: We haue a charge, Doe good against euill: A charge, Toyle not to bee rich, Defraud not, Whisper not, &c. A command, Be rich in good workes: Fashion not your selues to the world: What shall's say to these things? Is there any conscience at all? any certainty in the Word at all? any heauen, any hell? What do we mean thus to flubber ouer matters? If we beleeue nothing, meane nothing in good earnest, why doe wee dissemble? why forbear we any thing? If we be in earnest in one commandement, why not in all? If in one thing, why not in euerie thing, as *Paul* was? Hee was still like himselfe, at all times, in all cases. We haue our reserved cases. One wil be a Christian, and a man of conscience: but hee hath his infirmity; hee doth not loue his wife. Another will be your hearer: but hee must liue by his trade. A third will be your conuert, so you will helpe him to aboue ten in the hundred: the iust rate he likes not, it sounds like *Vsurie*; but as much aboue as you can, with a good conscience. A fourth will giue something to a Preacher, vpon.

vpvpon condition he may bear the Preachers purse, and bee his Farmor. A fist will ride with you from morning to night; so he may hold his finger still in other mens sores. Away, Hypocrites, away, make no more profession, talke no more of it, til you meane to be honest men; eyther shew vs *Pauls* conscience, or none. If you cannot reach this here; yet you must that there, *Heb. 13. 18.* Desire to liue, &c. else there is no truth in you, no comfort for you, no heed to be taken of you; downe you will when a little prest, like a hollow wall.

2 All ye of *Pauls* Profession, vse this exercise, cease from others, beginne with your selues, trauell not so much for good houses, good liuings, good faces, good heads, as for good consciences; seeke not so much the fauour of the world, the countenance of Princes, as of your owne conscience. Here studie, here sweate, here labour to be throughout blamelesse. O the peace of a quiet and well pleased conscience is great! the boldnesse of him that hath it, is great; he eats well, sleepes well, dwels well, liues well, hee is in much safety, hee can hold vp his face ioyfully before a world of accusers. So is not the vnconscionable: Euery bush is a man, euery man an enemy, euery leafe an executioner. A sound of feare is in his eares, and the noyse of troubles makes him aske, Who can stand before a continuall burning? As for libertie, thats lost: he must
not

not speak against others, lest they stop his mouth: he must be a seruant to euery one, of whom hee would borrow a good word. For the purpose: Say a man be couetous; how must he crouch to euery one for his word? how many apologies and excuses must he drop at euery doore? whereas a good conscience concludes, I haue done my best; and now let them say their worst, I will weare it as a Crowne. Well then, sith so many sweete things be bound vp in conscience, peace, comfort, courage, libertie; esteeme it highly, and resolute with *Paul*, I had rather dye than lose my reioycing this way. Lose it if you will not, take vp his exercise, and keep it from offence. Which that you may doe, I will shew you these things:

1. What it is to offend the conscience: 2. what be the degrees of this offence: 3. what the means whereby: 4. what the remedies: 5. what the lets in the vse of these remedies.

First, to offend the conscience, is to trouble the welfare of it. The foot is then offended, when the health of it is impeached, and the exercise of it hindered, that eyther it cannot stirre at all, or not straightly, and with any ease. Thinke, the same of conscience: the health of it stands in three, 1. in the clearenesse of it: 2. in the goodnesse of it: 3. in the liuelinesse and sensiblenesse of it, as tis in the eye: The clearenesse of it is double, 1. opposed to ignorance and delusion; 2. to hypocrisie and falsenesse. The goodnesse of it stands

C

in

in the quietnesse and peace of it : And thereto is opposed, 1. a troubled conscience, and 2. a benumbed conscience. The tenderesse of the conscience, is its quicknesse in apprehending its owne estate, and iudging of its owne doings : Whereto is opposed 1. a sleepy, 2. a dead and seared conscience. When any thing is done or left vndone, whereby the clearenesse, quietnesse, or working of the conscience is any way impeached, then conscience is offended.

*Y. Notts on
Pro. 18.*

Secondly, the degrees of these offences are diuers, as a man may more or lesse wound his foot against a stone. 1. There is a tempting of the conscience : when a man vnresolved of the lawfulnessse of a thing, ventures vpon it as vpon meat neuer tryed before : 2. a wounding of the conscience : when a man for feare, hope, &c. doth a thing against knowledge : 3. a killing of it : when he trades in knowne sins, of purpose to paue and brawne his conscience.

Thirdly, the meanes, whereby the conscience comes to be offended is double : 1. when we are wanting to it : 2. when wrongfull to it. Wanting, when we do not watch and saue the conscience, as we doe the eye from dust : 2. when we doe not speedily looke to wounds, if any. If any thing breed in the eye, it may soone bee lost : The conscience is a vessell that must bee washt daily (as dimme eyes bee) and that by Repentance and Faith.

3. When wee doe not stablish the heart and conscience. A weake childe soone stumbles, vnlesse vpheld; so conscience. This must be vpheld first, by grace, secondly, by conference &c.

2 Wrongfull to it ; 1. when wee hinder the worke of it : for euery thing delights in acting its owne operations : 2. when we force sin vpon it against light of nature or grace, especially grosse sinnes.

Fourthly, the Remedies : 1. Pacifie it ; not by dawbing &c. but by Gods meanes. 1. The sinne offending must bee reuerfed ; as meate that will not be digested : it stickes as an arrow in the flesh, that must be pluckt out by Repentance and Satisfaction. 2. Christs blood applyed, the only salue for a sick soule. 2. When reconciled, peace must be maintained. Here take these rules : 1. doe nothing wilfully against conscience : 2. nothing doubtingly when resolution may be had : 3. nothing blindly : for meate vnwittingly taken, may after trouble.

Fiftly, thus you see directions. To the end that you may practise, remoue 1. lets, which are of two heads : 1. want of will, 2. want of skill. The first arises from three wants ; 1. of faith, as if the course were vnprofitable ; 2. of loue to Gods truth, man, &c. 3. of truth and vprightness : we had rather be hypocrites than otherwise &c. See all, 1 Tim. 1. 5. 2. Want of skill ; which arises 1. from want of vnderstanding the Word, 2. want

of experience, 3. want of exercise &c.

Then sit in this vessell (Conscience) lyes all our treasure, faith, life it selfe, &c. therefore preserve it well, get over all difficulties, helpe faith, loue, truth &c. vse all meanes &c. follow *Paul* till thou canst say with him, I desire to keepe a good Conscience.

3. Apology for such as stand vpon Conscience. These are the worlds fooles; but tis no matter, they are Gods iewels and delight: and when they stand, as *Paul*, before the iudgement seat of man, nay of God, they shall finde a good conscience a better breast-plate and buckler than a world of wealth. Onely be sure of this; 1. that tis conscience. There be two things in the world that look a little like it, but are not conscience: 1. Custome, which breeds in blinde men, Popish persons, and most vnregenerate men, who haue had good breeding, a kind of trouble and regret; which is no more conscience than the aking of the stomack when it wants its set meales. 2. Preiudice & conceit, when a man vpon some presumptions and probabilities hath pitcht vpon a conclusion, (either for or against a thing) and will not bee removed. True conscience differs from both these: For first, that knowes its ground; secondly, that ground is some Scripture: which because it may be haply mistaken, therefore conscience is euer teachable, as willing to heare as to speake, to lay downe as to take vp an opinion. Not so the other;

ther : they are violent if opposed, and euery man that thinks not as they thinke, wants iudgement, or truth, or both. 2. This conscience must be cleere towards God and man, and haue both it eyes. What hath the hypocrite to doe with conscience ? A man of conscience must and vsually will be suteable and throughout orderly; though I doubt not, but that there is a partial hypocrisie, as well as ignorance in some men at all times, and in all men, euen in Saints, at some times. 3. It must be our own conscience, as *Paul* here speaks: and fourthly, to make an end, a good conscience must bee qualified as is heauenly wisedome (for this is a great part of it.) How is that ? *St. James* shewes it, *chap. 3. 17.* 1. pure in it selfe, 2. peace towards others & it selfe, 3. moderate, and not exacting extremities, 4. teachable & easie to be perswaded, 5. pitifull and helpfull euery way. And as it must haue these excellencies, so must it bee voyde of partialitie in causes and persons, and of hypocrisie betweene God and it selfe. And hee that hath such a conscience, or labours for such with *Pauls* exercises, shal hold out his profession, & hold vp his face, when a thousand others shall blast and wither.

THE





THE
BLESSEDNESSE
OF A SOVND
SPIRIT.

PROV. 18. 14.

The spirit of a man will sustaine his infirmitie: but a wounded spirit who can beare?

His is a short Text, but exceeding rich; the greatest good & euill incident to man (in this life) are matched together. And it is done of purpose, that so each might illustrate other.

The commended good is first deliuered in these words, [*The spirit of man will beare out his infirmitie:*]

The disswaded euill is next subioyned, in these words [*But a wounded spirit who can beare?*]

In

Subiectum pre-
dicatum.

1.

a.

וְהוּא

וְהוּא

וְהוּא

In the first, wee must take notice what the thing is whereof *Salomon* speaks, and what it is that is affirmed of it. The thing is [*The spirit of man*] man consists of two parts, a bodie, and a soule; which soule sometime from its speciall seat is termed [*Heart*,] sometime from its naturall office and effects, life, soule, breath; from its spirituall, is termed Conscience, sometime from its causes, spirit, (being for its matter not bodily, but spirituall) and for its originall, inspired and breathed. This soule and spirit of man being sound and vnwounded (for so the opposition leads vs to take it) doth beare vp and beare out its extremitie: that is the second thing, where euery word is weighty, and of great latitude. The spirit (of man) of euery man (for so both Grammar and Logicke beare it here) beareth (with patience, strength, comfort, constancie, till it hath borne one quite through) his wound and maladic, that which for the present the diuine prouidence layes vpon him, his present burden (which euer seemes the forest) what euer it bee, by whomsoever imposed, how long soeuer it lye, wheresoever it light, so long as the spirits-selfe remaines vnwounded, it will beare it, and beare it againe most manfully, this the first thing the blessing commended, *a sound spirit*.

2.

The Miseric described and dissuaded is a wounded spirit, opposed to the other: First, in its affection (it is wounded, bruised, &c.) Secondly, in its effect, it is vn sufferable, it crushes a man (any

(any man) (*who can beare it?*) That is to say, none can. For so vsually (though not euer) those Rhetoricall questions must bee resolued. If the question bee negatiue (so to speake) the answer is affirmatiue, as in *Iob 31. Is not destruction to the wicked?* The answer implied is, *Yes*. Contrarily, if the question be affirmatiue, as *who can beare it?* The answer is negatiue, *None can*. The opposition then is cleare, there is a spirit, and a spirit, comfortable, and broken; the one enables anie (the poorest man) stoutly to endure any the greatest misery: the other so crushes the stoutest, that hee cannot sustaine himselfe without other pressure in the midst of all other naturall comforts and contentments.

For the first, the Doctrine lyes before you, *Doctrine 1.*
which is this: That a comfortable spirit is vnconquerable. *Propounded.*

As none other good can match it, so no outward euill can ouer-match it.

There is a three-fold comfort and contentment which mans spirit is capable of. One naturall, arising from the goodnesse of mans naturall temper in bodie, blood, spirit, and which is that which beares the vsuall name of chearefulness. *Expounded.*

A second morall, arising from the exercise of morall vertues (especially high and heroicall vertues) which breed a kinde of solace and contentment in the exercise, and worke delight.

Thirdly, Spirituall, arising from the presence
D and

4 The benefits of a sound Spirit.

and sense of Gods holy Spirit curing vs, helping vs, and sealing vp to vs the euerlasting loue of God in Christ Iesus.

The point must bee vnderstood of this last, which excludes not the former, but eminently and vertyually includes and contains them also.

Thus then, that spirit which is supported by the Spirit of God, and comforted with the true consolations of that Comforter, is inuincible : mans spirit (made comfortable with spirituall comforts) is vnconquerable. Indeepe naturall chearefulnesse may bee ouertopt with sorrow, comforts springing from a fairenesse of cariage, and freedome from staring sinnes may soone bee dashed, but spirituall comforts which grow from the apprehension of Gods loue, and are groundded and built vpon God, are impregnable.

3 *Proued.*

Prophesies.

The heart fortified with these cannot be vtterly foiled ; suppose rumours and feares besiege him. The peace of God, and his peace with God, keepes him in minde and heart, as safe as if he lay in garrison, &c. *Philip*, 4. 7. He is as quiet as *Elisba* in *Dothan*, or *Dauid*, when in the midst of thousands he could sleepe and wake, and wake and sleepe againe, *Psal.* 3. 5. 6.

2

Suppose troubles throng in vpon him as fast as vpon *Iob*, troubles in his estate, troubles in his house, troubles in his children, troubles in his bodie ; so long as there is peace within, hee can say, the Lord gaue children, the Lord gaue cattell, the Lord gaue health, wealth, yea all he hath,

hath, and therefore with *Iob* concludes, *The same hand that first gave, hath now taken, and blessed be that hand, Iob 1.*

Suppose hell is let loose vpon him, and the Deuill lets slip all his dogs at once, some barke, some bite, all chase and persecute in all extremitie; yet the comfortable spirit shrinks not, *Paul* is scoffed, hee beares it, *Paul* is stocked, hee beares it, whipped, he beares it, stoned, he beares it: and how I pray you with head and shoulders? nay, with life and spirit: *In all these*, saith *Rom. 8.* he, *wee are conquerers, and I reioyce in my infirmities, as afflictions abound, so consolations much more;* *2 Cor. 1.* yea he sings: true, a *Paul* doth this, but who else? why others also, as *Acts 5.4.*

Obiect. These are men of extraordinary spirits, but what doe ordinary Christians? why, see in *Heb. 10.34.* They were flouted, reproached, afflicted, impouerished, yet beare it; and how? with ioy. And *Heb. 11.* see how they were vsed, so persecuted, as they were glad to liue in caues, and dens of the earth, and wandered vp and downe in sheep-skins, and Goats-skins, and yet beare it, and stand it out: true, but why? because they could neither will nor chuse? no, they might haue beene deliuered vpon conditions, but they would not imbrace libertie and peace vpon any sinfull termes; so that whether they be euils feared, or felt, euils growing from our selues, or others; a comfortable spirit receiues the charge manfully, & goes vnder the burden cheerfully.

D 2

The

6 *The benefits of a sound Spirit.*

Reason 1.

The Reason why such a spirit will beare its full burden chearfully, is, because it improves all parts, chiefly Reason, and that is a strong bridle, which both checkes passion and vpholds the head. It is much that the Heathens endured by the power of Reason, a Christian may doe more, because grace refines and fortifies Reason, and clears a mans sight, partly by expelling the mists that arise from the valley of the affections, partly, by aduancing Reason to a higher pitch, for Reason and Grace differ in sight as a high and low man, Grace being the taller lifts vp Reason, and makes it see ouer those miseries, that Reason of it selfe could see no end of, and hence perswades patience.

Reason 2.

Secondly, a comfortable spirit carries with it a good conscience, confidence and boldnesse; discouragement still weakens, but a good spirit sends forth those warming graces into the whole man (that is to say, Christian courage, boldnesse and the like) which keeps a mans head aboue water in all miseries.

Reason 3.

Thirdly, a comfortable spirit hath a present remedy if any thing offend it (as some stomackes haue by vomiting) it runs to God, nor is it close and reserued (vnseasonably) towards Man, and so after some meanes vsed, it recouers it selfe, a good word raises the spirit thus vtering it selfe,
Prou. 12. 25.

Reason 4.

Fourthly, a comfortable spirit is not alone, a good heart hath the Word on its side, Christ on its

The benefits of a quiet Spirit. 7

its side, and *the Spirit of God helpes*, as *Rom. 8.* and *the ioy of the Lord is strength*, *Nehem. 8.* and *the Spirit of God is a Spirit*, saith *Paul*, of power and *Tim. 1. 7.* strength. We see Satans spirit can breake thorow many bonds (as in the Gospell) benum a man in greatest torments, (as in some Heretickes) how much more then shall that spirit, which is accompanied with Gods Spirit, breake thorow all ?

But as we must note the Reason why, so wee should haue noted aboue the extent, how farre the spirit sustaines a man : First, Generally in all things touching his calling and condition, considered : First, as a man. Secondly, a ciuill man. Thirdly, a Christian man. More particularly, it vpholds him in being, and keepes out death till it may depart with honour. The soule it selfe departs with its treasure, & passes through all pikes home to heauen, and leaues the bodie not without hope of following it in due time.

Secondly, it vpholds him in libertie, though the outward man bee restrained, yet the soule knows not what captiuitie meanes, in despite of all encounters it will to heauen and there bee free.

Thirdly, it vpholds one in confidence, and makes him say, *Yet there is hope* : and, *Though bee kill mee, yet I will trust in him, I will not forsake my vprightnesse &c.* 3
Ezra 10.
Iob 13.

Fourthly, it vpholds him in chearfulnesse : as the mother cannot but smile in the morning, if the childe laugh vpon her, though shee haue had

a tedious night with it ; so Gods childe cannot but laugh vnder all, if God smile vpon him, and pull vp his feet as *Jacob* did when he lay a dying. In Gods light, he sees light in greatest darknesse, and the countenance of God is more to him *than corne and oyle*, yea than life it selfe: *shew vs thy face and we liue*, saith the Church often, *Psal. 80.*

Psal. 1.
Psal. 63. 1.

vse

Pro. 24. 10.

See first (for humbling) whence our foiles and failings spring, not from the greatnesse of our afflictions, but from the faintnesse of our spirits : so that hence we may inferre for our selues, what *Salomon* doth for others, *If wee faint in the day of trouble, our strength is weake* : indeede when the childe stumbles, he blames not his owne feeblenesse, but outward impediments : so wee, when in sicknesse we fret and chafe, when in paine we rage and cry, when in pouertie wee shrinke and shiuer, when in persecution we quake and tremble, when in our callings wee faint and droupe ; wee doe not looke inward and obserue the guile, gult, vnsettlednesse & feeblenesse of our spirits, but runne outward to the occasions, and complaine, Our sicknesse is such, as none can beare ; our paine such as none can brook ; our states are vncurable, our incumbrances vsufferable, and the miseries and troubles wee are put vnto intolerable. Iust like the sore childe, who cryes out of his shooe, when the fault is in the foote ; and the sicke patient, which faults his bed, when he should his backe. For first, what saith *Salomon*, *The spirit of man* (rightly ordered)

red) beares his wound, if sicknesse be the wound, a good spirit will beare it; if pouertie, if disgrace, if imprisonment, if fire, a good spirit will goe vnder all. There is no gulfe so deepe, but a good spirit will thorow it; no mountaine so high, but a good spirit will ouer it. Next, wee see *Salomons* words verified in many instances; *what wound hath not a good heart borne heretofore?* speak of pouertie, some haue sung vnder it; of paine, some haue laughed at it; of imprisonment, some haue reioyced in it; of flames, some haue embraced them with chearefulnesse. Whence then is it, that where others sing, wee weepe, where others reioyced and triumphed, wee are altogether disheartned and discouraged? Is it because our miseries and trialls are greater than others? Alas no, they must not bee brought into any comparison with other mens, with *Iobs*, *Pauls*, the Martyrs. Whence then is it? Truly the distraction growes from the Inside, they were vp-right, we guilefull; they were at peace with God, we are vnreconciled; they were filled with the treasures of wisdom, faith, zeale, and the like, we are empty; they were rauished with the comforts of God, and consolations of the spirit, we are vnacquainted with them; they were armed with the power of God, and patience of Iesus Christ, we are naked; they kept themselues in the loue of God, wee interrupt our peace, and make a breach into our Consciences. Hence they looked vpon Men, Lyons, Dinels, with an vndaunted

vndaunted countenance, and walked thorough racks, and goales, and gyues, and deaths, and hels, without startling, and we flye when none pursues vs, and quake at the shaking of a leafe : oh now see your weaknesse, and say, My griefes, my troubles, my burdens be not greater than others ; but my truth, faith, humilitie, peace, ioy, patience, courage, comfort in the inward man is lesse than others, else I might beare my burden, sith a good spirit will be, as *Simon* to Christ, his Crosse-bearer.

vsf 2

Phil 4.

Secondly, it may serue for instruction ; hence learne *Pauls* art, how to beare any thing : a Christians duty stands in these two things : First, to doe any good : Secondly, to beare, if neede be, any euill : this latter is hard, but not impossible to a man-like spirit ; there is an art of bearing worth the studying, some men desire to know all things, some to doe any thing, but he is likeliest to speed best, that can endure any thing, that can with *Paul* abound and want, bee in good and euill report, can bee sicke, can bee pained, can looke vpon fetters, and whips, and stockes, and stones, and deaths as *Paul* could ; hee is a happie man whom God will not hurt, whom men, nor deuils, nor things present, nor things to come can hurt ; labour to be thus happy.

Quest. But you will say, how should we attain to it ?

Ans. Why get a good spirit, first naturally good, a chearfull spirit. That, if a man bee sicke, is

is a medicine, saith *Salomon*, a good cordiall. *Pro. 17. 22.*
 That, if a man bee poore, is a continuall feast; if *Pro. 15. 15. 23.*
 pained, is health to the bones, esteeme of that as
 of a great mercie: A nimble hand, a nimble foot,
 a nimbe eye, a nimble wit, a nimble tongue is
 good, but a nimble spirit is better; therefore if
 thou hast that, bee thankfull and cheerefull, if
 thou hast it not, endeaour to get it, and beeing
 dull, whet it. Secondly. spirituall good; nature
 may bee overcome, that is as the string of an in-
 strument which snaps in two, if it bee strained
 too high: thus some crosses are too hard for na-
 ture; for nature hath its latitude, as a bow its
 compasse, and must not bee ouer-mastered. But
 spirituall ioy cannot bee lost, *none can take it from* *Iohn 16.*
vs, Iohn 16. It cannot be vanquished, it is strong;
 therefore get this, and keepe this, which that you
 may doe, thus doe.

First, if you will haue spirituall ioy rest with
 you, you must dislodge and discard two home-
 bred Inmates; as first, carnall delights; second-
 ly, sinfull lusts. First, take heede of entertaining
 carnall delights, rest not in wealth, trust not to
 men, relye not on wines, meates, musicke, plea-
 sures, company, &c. these will deceiue in times
 of distresse; besides that, nature quickly putre-
 fies and turnes to corruption, and so prooues
 banefull.

Secondly, take heede of sinfull lusts, these are
 so farre from bringing peace to the soule, as that
 they warre against it, as *Peter* saith. They are so
 far

E

far

12 *Hinderances to bee auoided.*

Luke 21. 34.

Pom. 1.

farre from comforting, that they oppresse, as our Sauour Christ teacheth; the end of this mirth is heauinesse of spirit, sorrow, feare, anguish, tribulation and wo vpon euery soule that sinneth, &c. Therefore conceiue of sinne (yea euery sinne) as of a disease, a wound, an enemie to peace, and complaine and strue against it, for so long as sin is relished, no peace nor strength can be had.

*Of means of
comfort, see
more 2^d. 43.*

Matth. 5.

Secondly, (these two evils purged out) thou must apply thy selfe to means of comfort, which giue, first entrance, secondly accomplishment to thy comfort. Of the first sort, our Sauour in the fist of *Matthew* mentions these:

1.

First, pouerty of Spirit, a man must first see himselfe destitute of all good, and meanes to attaine it, and be emptied of the creature.

2.

Secondly, hee must mourne, for that leads to true comfort, godly sorrow lets in spirituall ioy.

3

Thirdly, he must be meeke, and put vpon him a resolution of suffering any thing for righteoussesse sake.

4

Fourthly, bring good affections to all Gods ordinances, and draw waters with ioy out of Gods sauing Wels, *Esay 12.* and drink of Christs wines, *Cant. 2. 4.*

5

Lastly, hee must get faith in Christ, cast himselfe vpon Gods mercies in Christs merits; and thus it is gotten.

Now in the next place care must bee had to keepe this life of Spirit, as well as to get it; and to doe that,

First,

First, a man must keepe himselfe vnspotted of sinne, and not returne to folly; but if hee be soiled, still wash, make euen by euening, as in the Law.

Secondly, walke in truth and faith, still exercise faith (to begin with that first) in meditating of, and applying the promises generall and particular.

Secondly, still walke in the light, and keepe thy selfe in Gods presence, so peace shall bee vpon thee, and the spirit will be held vp in chearefulness, is nothing heauie, nothing better, a man shall be able to goe thorow fire and water.

Thirdly, this is for comfort to those that haue such a spirit; naturall courage and chearfulness carries one thorow many things, spirituall courage carries thorow all; that which nature (flesh and blood) quakes at, grace will trample vpon; nature shrinks at paine, grace beares it; nature yeelds to sickness, grace stands it out; nature buckles and bends vnder griefe, grace swallows it vp; nature quakes at death, trembles at the racking of the sinewes, breaking of the bones, broyling in the fire, and the like, and cries out, Oh it is intolerable; grace speakes in his words, I can doe any thing through Christ that strengthens me, *Phil. 4.*

And when it is put to it, then it workes most powerfully, a Christian neuer knows his strength (rather Gods strength) till hee bee put vpon it, then he findes that tolerable, which hee thought

to bee intolerable, and there meets with greatest comfort, where hee expected least, and as a man in bed (whilest hee plods on the stormie weather abroad) thinks it not to bee endured, but when he is once in it (what with bussing, what with cloathes) he passes thorow it; So it is here &c.

Oh strength of the spirit, it is great, hee is stronger that is in vs, than he that is in the world.

*Magna est vis
conscientie in
vitamque par-
tem. Cic.*

Oh the power of Conscience both wayes, as it makes a happy estate miserable, if bad; so, a miserable condition blessed, when good.

*1 Cor. 13.
Phil. 1.7.*

Oh the consolations of the Lord, they are vn-speakable: the rage of fire, beastes, men, diuels, &c. doth not passe vnderstanding. Reason can fadome finite things, but the comforts of God passe all vnderstanding: wee cannot conceiue how a man should bear such things as some haue borne; but wee see they did beare them, wee see our selues borne thorow those things, which we thought before vn-sufferable. Therefore rest on God, hold your hearts in peace with him: Reioyce in him, and your spirits and Gods Spirit (ioyning together) will beare any burden that he will lay vpon you; his promise is past, you shall not be tempted aboue your strength, 1 Cor. 10.

Ise 4.

Fourthly, blesse God for a good inside, you that haue it euer blesse him for a purified conscience, a quier spirit: this is your life, your meat, your strength, your all in all. This makes the Christian laugh better cheap than another, beare with more patience than another, line with more

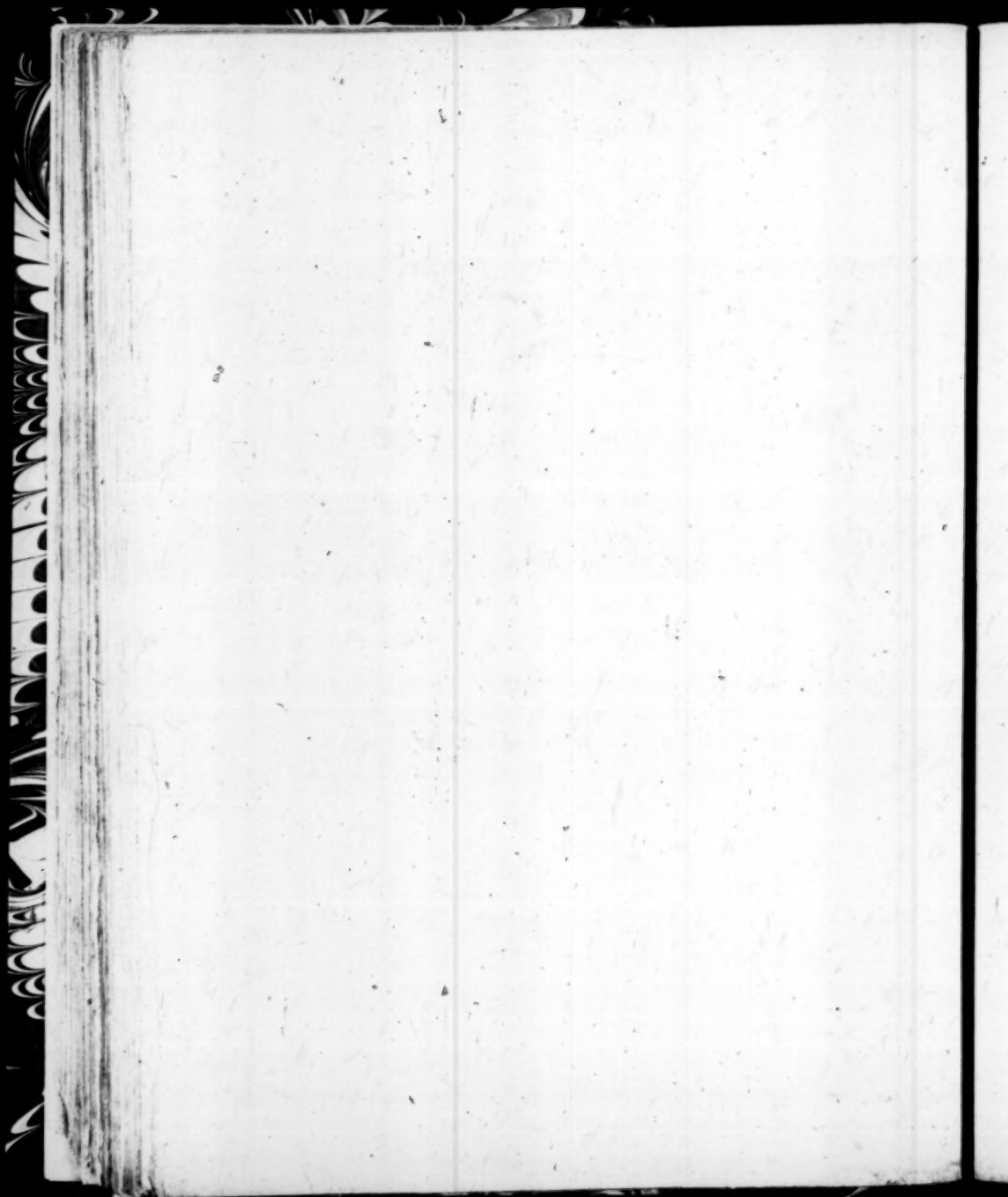
more comfort, dye with more confidence than another: while the heart is whole, all is well. Therefore if without thou finde no money in purse, no friend in Towne, no ease in bodie, no comfort in life; yet findest faith, patience, assurance of Gods loue within: reioyce in thy estate, blesse God for it; the estate is as the man is, the man is as the minde is, and as is the spirit; a comfortable spirit makes a comfortable estate.

Quest. But how shall I discerne between naturall and spirituall comfort?

Ans. Spirituall chearfulnesse comes, first, from faith in Christ. Secondly, from loue to God and Saints. Thirdly, begets boldnesse in prayer, as Saint *Iohn* speakes.

Besides, naturall chearfulnesse may bee overtopt by euils: First, Naturall, for our weaknesse makes vs more sensible of sorrowes than comforts. Secondly, Carnall, for all sinne is as poison to the spirit. Thirdly, Diabolicall: not so spirituall comforts.

Moreover, a naturall spirit beares some things only, as *C. Marins* the cutting of his flesh, but not all, as disgraces, &c. witnesse *Cato*, *Saul* &c. Secondly, a naturall spirit, though it bite in passion; yet is destitute of positive ioy, peace, confidence, &c.





THE
MISERIE OF
A WOVNDED
SPIRIT.

PROV. 18.14.

A wounded spirit who can beare?

Thus far of a good Spirit : now to the bad.



Wounded Spirit is a burden intolerable ; Before I proue the point, I must shew you that mans spirit is subiect to wounds of two sorts : First, of a friend. Secondly, of a foe. When God wounds as a friend (as often he doth afflict the spirit, as well as the body in loue) he makes that wound tolerable, partly by qualifying, and mitigating the blow (for in wrath hee remembers mercie) and whereas those inward wounds

Doctrine 2.

1
2

wounds admit degrees (as pricking, breaking, opening the heart) he proceeds not to extremities with his children, partly by supporting with secret hopes and comforts, for his childrens peace is neuer quite taken away, faith neuer quite failes them : but when hee smites as a foe, the wound proues vn sufferable to a creature, and such as would soone swallow a man; did not the Lord sustaine nature to beare it, he could not else stand vnder it. Indee de when God proceeds to wounding, the spirit would vtterly faile, did not either mercie or iustice in God vphold it in being.

Now that a wounded spirit is a burden intolerable, we will proue from Testimony and Reason. Testimony : First Diuine, here in the text, and elsewhere, *All the dayes of the afflicted are euill*: which if it be true of other, much more of this affliction that falls vpon the soule, *Pro. 15. 15.* Secondly, other testimonies, namely, from those that haue had experience of it: as 1. men, and there, First, good men: How haue the stoutest yeelded vnder this burden? How hath it ground them to dust? Heare *Dauid, Psal. 32.* and *Psal. 51.* His bones were broken as it were: How made it *Iob* to wish death? *Iob 6.* to quarrell God; others to quake, *Psalm 77.* to howle, *Psalm 103.* nay some to attempt death, some (haply) to effect it.

Secondly, from bad men, how doth it terrifie them, so that they flye at a lease; paine them, that they cast vp all their shame; and how doth it depriue

priue them not onely of outward comfort, but of life, and causes them to cast themselves into hell to auoide it? How haue they wished thousands of yeares in hell, so that then they might bee caled?

Secondly, Diuels; they witnesse this truth against their wills: first, when (their consciences being terrified at the sight of Christs God-head) they cry out, *Art thou come to torment us before our time?* and quake as prisoners when they see the Iudge comming. Secondly, when God pursues them, very anguish and sorrow makes them mad, and to lose all the vse of their large vnderstandings; when they would sting Gods creatures to death, and do him and them the greatest despite, they endeouour the troubles and terrours of conscience, as well knowing this to be the most crushing and pressing euill.

Thirdly, of Iesus Christ, who though free from sinne inherent, yet endured the sorrowes of death; and was broken not in bodie onely, but in spirit also, when hee cryed out, *My God, my God, why hast thou forsaken mee?* and trembled, and sweat, and bled, and groaned vnder this stroake, which was so intolerable to Christ Iesus, as that the Angels of heauen came to comfort him, and the Godhead was requisite to support him, who can stand vnder? In short, wee haue heard of creatures that haue suffered the mangling of bodies, the ripping vp of bowels, racking of ioynts, burning of flesh, boyling in oyle, and the like,

F

with-

without crying out, *My God, my God, why hast thou forsaken me?* but neuer heard of a wounded spirit, but eyther it sunke vnder despaire, or made piteous moane to God, or man, or both.

Reason 1.

First from the causes of this wound (as it is mingled with sinne) mans selfe and Sathan ioine, and these before enemies: Sathan is a fiery Dragon, a stinging Serpent, a cunning despitefull aduersarie, and yet hee is the least: when a man is diuided against himselfe, and wit, knowledge, memorie, strength, all the weapons of Nature and the enlightening Spirit, are turned against ones selfe, it must needs be tedious and bitter: but then as these wounds are fruits of Iustice, they are properly Gods stroakes; and so there is not Dauid and a Goliah, nor Dauid and a Saul, a King and a Flea opposed, but the Creator and Creature.

Reason 2.

Secondly, from the effects; it disableth or discourageth a man from the meanes of comfort: of all diseases, those be worst which make one vncapable of Physick, depriue one of reason or of strength to take helpe: such are these of the Spirit; a man labouring vnder his burden, and inwardly bleeding, is affraid to pray, to communicate himselfe; he thinks that he tempts God in it, that his physicke is his poyson, at least that it will be to no purpose.

Secondly, it multiplies feares, creates feares, euer doubts more is behinde that which is already felt.

Thirdly,

Thirdly, drawes matter of discouragement and feare from all things, as wee finde in all stories; if God feede, it is but to fat him for the knife; if hee preserue, it is but for further iudgement, and so of the rest.

Thirdly, from the subiect, the Spirit is the life of all: as the light of the eye is the light of the hand, of the foot, and of all the parts of the bodie, so the spirit is the life of all, no life in wealth, friends, estate &c. without this: this runnes thorough all; wound this, wound all, yea this is the pillar that beares vp all: As when the stomacke failes, legges, armes, and all parts faile; so when the spirit failes, all failes. And as in a house where is but one getter, if hee sinke, all sinke: so here it is the spirit that purueyes and brings in all, if this pipe be stopped, no comfort streames toward vs.

First, this discouers the miserable folly and wickednesse of most men, who of all burdens feare and feele this least. A wounded estate, a wounded name, a wounded body is something with them; but a wounded spirit, they know not what it meanes: hence this last is neuer feared, when the other worke trembling, nay hence conscience receiues wounds on the inside, that the outside may be saued: men will steal to preuent pouerty; lye, to get out of debt; consult with Wizzards, to escape sickenesse; they will giue their soules a thousand gashes to saue the skinne. Oh intolerable folly! this is to pricke

the hand for the sauing of the gloue, nay to hazard ones head, for the sauing of a hat, of a feather : of all enemies God is the sorest ; of all wounds his the deepest ; of all parts, the conscience and spirit the tenderest : so long as there is peace within, peace with the conscience, peace in our affections, peace with God, with Angels, with Creatures, with the Word, so long a mans burden (be it what it will be) is tolerable ; but when God fights against vs, and there is a pitcht field within vs, that our owne eyes, and mouthes, and hands, and wits, and spirits bee against vs ; Oh then who can beare it ? a wounded name, a wounded estate, a wounded legge, a wounded arme may bee borne ; but when God breakes the bones within, when our owne thoughts and dreames amaze vs, and wee bee a terrour to our selues, and our consciences bee wounded, what is then left to comfort vs ? whilest a man hath some friend, there is some comfort ; whilest some meanes of comfort (some parts and places whole) there is some refreshing, but when no one part is well, no one place can ease him, no one minute is free, no one friend stands for him, no one Creature is comfortable to him : who will not pitie such a ones estate ? This the state of the wounded spirit ; this wound as it is piercing, so spreading, it goes thorow all the man, head, heart, side, backe, all parts ake and sweat, whilest the spirit is racked ; the eye sees no comfort, the tongue tastes no comfort, the

the eare receiues no comfort; all is bitter, bitter to the whole man, and the stoutest man in few dayes is but a liuing carkasse or skelleton; as there is no ease within, so no comfort without, no place (nor bed, nor boorde, nor house, nor Church) no Creature (nor meat, nor drinke, nor friend, nor wife, nor child) will afford any comfort. All about vs, all below vs, all about vs, all vpon vs, all within vs, make then for terrour and misery, nothing at all for ease and comfort. Oh consider this, you that make nothing, or but a iest of Conscience, and care not what yee say, what yee doe, how many Sabbaths you breake, how many lyes you tell, how many oathes you sweare, how many men you coufin, how many sinnes you swallow, so you may preuent outward miseries; know, there is a wound of Conscience beyond all wounds, a misery of spirit beyond all miseries, a breach of the soule beyond all breaches, and either wound your selues with shame and sorrow for these wounds, which you haue giuen your soules, and condemne your selues for fearing debt, or shame, or any trouble more than conscience, or else know, that the sleepest conscience shall bee once awakened, the hardest heart once broken, and brawniest spirit once softned; and then you shall finde a weight beyond the weight of mountaines lying vpon you, and wish that you had beene rather famished, or sterued, or burnt, or strangled long before, than euer you should liue to know

are trespassed, they must be satisfied. Now the way to satisfie the offended, is, first, submission, secondly, either substitution or restitution.

In sinnes immediately against God, wee must first get a Surety, Christ Iesus, set him betweene God and vs: and there must come in Faith, *Ioh. 8.* *Iohn 8.* till we belecue, wee be in our sinnes: secondly, wee must submit, first confesse our sinnes, take shame to our selues, restore Gods glory: secondly, resigne our selues, and humble our selues vnder his hand, *James 4.* lay our neckes on the blocke, and here comes in Repentance and Restitution. 1

Secondly, in sinnes that immediately concern man, the same path must be trod, first submission in diuers cases (goe to thy brother if hee haue ought against thee) and secondly Restitution, as in *Numb. 5.* If thou hast runne away with his good name, restore; if with his goods, bring them back againe: and here note, that the nearer the tye is, the worse the trespassse; therefore the childe that robs his Father, is a greater thiefe (*cateru paribus*) than hee that robs by the high-way: so the wife (howsoeuer nature giues an interest in goods for proper vse, and contract more according to particulars agreed vpon, and something may bee presumed vpon where is no exception) yet for wiues to giue where is no need, against husbands minde, beyond his estate, and so forth, is vterly vnlawfull. 2

Thirdly, consider the method & order of cure, 3
still

still we must to God, he is offended, he only can worke peace, therefore we must look to Christ the Brasen Serpent, and weepe ouer him ; but yet if man be trespassed, wee must first to him : God would haue his worke tarry, till there bee a purpose (at least) of being reconciled to man : therefore bee first reconciled ; secondly, desire his prayers, as *Iobs* friends did his, *Iob vlt.* Thirdly, apply to conscience, as hath been said, first plucking forth the sting of sinne, then washing in Christs blood ; and for the future, keepe the heart aboue all keepings, as yee doe the eye in the midst of chaffe and dust ; for as the eye is subiect to infinite distempers, so is the conscience and spirit.

First, there is a disquieting of the spirit, which vsually proceeds from vnwatchfulnesse, and that in three cases ; First, when a man guards not the heart against euery sinne, for sinne hath a disquieting nature, and is fretting like poison. Secondly, when hee neglects meanes of comfort (as the stomacke is troubled with ouer-fasting) or else, thirdly, vses them sleightly and formally: so the spirit waxeth first dull, secondly sad, thirdly sorrowfull, as the Apostle implies in his Epistles, therefore watchfulnesse must bee vsed in things sinfull, lawfull and indifferent.

Secondly, there is a perplexing of the spirit, and that ariseth from ignorance, and that in three cases : First, when a man hath no knowledge in the Word, darknesse makes one fearefull,

full, and causes error. Secondly, when his conscience seemes to be greater than his knowledge, as in scrupulosities. Thirdly, when hee cannot put a difference betweene himselfe and Sathan in his temptations and abhorred suggestions: hence come horrors, perplexities; these must be prevented, first, by sticking onely to the Word which sets our bounds; secondly, by getting knowledge in the Word, and a discerning spirit. *Of the Consequences on Lam, 4, 5. Phil.*

Thirdly, there is wounding of the Spirit, that is vsually done by sinnes against light and knowledge: There is a threefold light belonging to Gods children; first, one of nature, which is implanted, sinnes against this sting, as vnnaturall lusts, murders, and the like. Secondly one of scripture, and acquired (rather reuealed) light, sinnes against this wound so much the more, by how much the more cleare the euidence is; the most euident truths are the first principles (which proue, but need no prooffe) thus, first, it is a stinging sinne to deny the Scripture; secondly, to renege expresse truths therein contained, or to disobey things daily vrged: thirdly, of grace or infused light. Thus when a man sinnes against knowledge, purpose, vow, grace receiued; this is fearefull, and makes many thinke that their sinnes are vnpardonable and against the Holy Ghost.

Fourthly, there is deadening and searing of the spirit: as the body is subiect to two kinds of diseases

G

cases

eases and maimes, some that affect and afflict sense, some that deprive of sense, as violent blowes, palsies &c. so is the spirit also. Now this is the most fearfull case of all, and comes to passe three wayes: first, when men commit some horrible sinne, which strikes out the eye, or layes one for dead, like a blow on the head. Secondly, when they shun all meanes of awaking conscience, runne from the Word, from Saints that admonish, from thoughts of death, &c. Thirdly, when they force conscience, and vse all meanes to stop its mouth, and to crush it for euer: this is as searing after cutting, when a man neuer means to haue the part again, but to take away all sense: feare these diseases aboue all.

vse 3.

Thirdly, this may be for comfort to those whose consciences are not wounded.

Quest. What is the difference betweene a spirit healed, and a spirit deaded or deluded?

Ans. 1. Looke to the meanes and medicines healing, whether our peace arise from faith, repentance, the Word. 2 A healed conscience is pure and cleer throughout, the other spirits make no conscience at all, or only of some things. 3. A healed conscience makes interrogatories to God; first, if doubts arise, it saith as *Rebecca*, *Why am I thus?* and prayes to God; the rest are stiffe, and shunne all questions. 4. A healed spirit pities others; in this case the dead heart cannot abide the name of conscience, but saith (as *Pilate*,) *what is truth?* so, what is conscience? The deluded spirit

1 Pet. 3. 21.

Gen. 26.

Spirit is fierce towards all but those that be of his minde, as all Hereticks and Schismatics proue. Now if our pulse beat right, and wee haue the comfort of a sanctified conscience, keepe it by two meanes; first, by selfe-deniall: a man must deny himselfe in his meanes (riches, friends &c.) secondly, in his hopes and owne worth: first, bee nothing in himselfe, secondly, expect all from Christ, thirdly, in his sense and feeling hee must winke and put himselfe into Gods hands, that is, liue by faith, as *Luther* did; rest on the naked Word without any pawne, as *Abraham* did.

Pitie the wounded spirit: if wee heare that a *Ps 4.* man hath broken his legge, or arme, we pitie him, how much more should we bleed with the broken heart and bleeding spirit? and furnish our selues, first, with wisdom, that so we may be able: secondly, with loue, that so we may be willing to succour such,

Rom. 15. But more of this
elsewhere.

See notes on
Psalm 43.

FINIS.

G 2

DAVIDS

eases and maimes, some that affect and afflict sense, some that deprive of sense, as violent blowes, palsies &c. so is the spirit also. Now this is the most fearfull case of all; and comes to passe three wayes: first, when men commit some horrible sinne, which strikes out the eye, or layes one for dead, like a blow on the head. Secondly, when they shun all meanes of awakening conscience, runne from the Word, from Saints that admonish, from thoughts of death, &c. Thirdly, when they force conscience, and vse all meanes to stop its mouth, and to crush it for euer: this is as searing after cutting, when a man neuer means to haue the part again, but to take away all sense: feare these diseases aboue all.

vse 3.

Thirdly, this may be for comfort to whose consciences are not wounded.

Quest. What is the difference between a healed, and a spirit deaded or deluded?

Ans. 1. Looke to the meanes and manner of healing, whether our peace arise from repentance, the Word. 2 A healed conscience is pure and cleer throughout, the other spirits have no conscience at all, or only of some things. 3. A healed conscience makes interrogatories to God; first, if doubts arise, it saith as *Rebecca*, *Why am I thus?* and prayes to God; the rest are stiffe, and shunne all questions. 4. A healed spirit pities others; in this case the dead heart cannot abide the name of conscience, but saith (as *Pilate*), *what is truth?* so, what is conscience? The deluded spirit

2 Pet. 3. 11.

Gen. 26.

Spirit is fierce towards all but those that be of his minde, as all Hereticks and Schismatics proue. Now if our pulse beat right, and wee haue the comfort of a sanctified conscience, keepe it by two meanes; first, by selfe-deniall: a man must deny himselfe in his meanes (riches, friends &c.) secondly, in his hopes and owne worth: first, bee nothing in himselfe, secondly, expect all from Christ, thirdly, in his sense and feeling hee must winke and put himselfe into Gods hands, that is, liue by faith, as *Luther* did; rest on the naked Word without any pawne, as *Abraham* did.

Pitie the wounded Spirit: if wee heare that a

hath broken his legge or arme, we pitie him, much more should we bleed with the broken and bleeding Spirit: and furnish our selfe with wisdom, that so we may be willing to succour such,

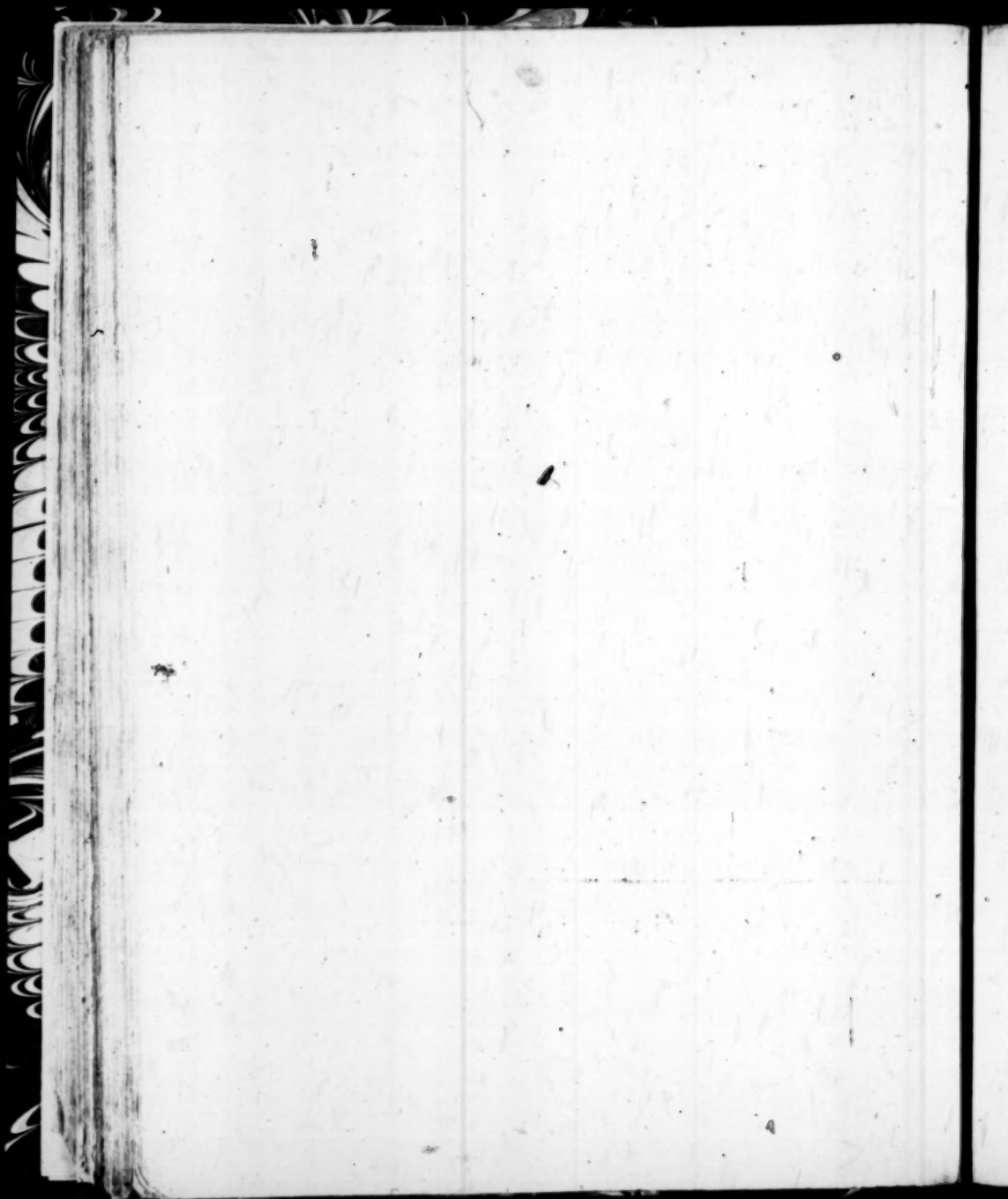
Rom. 15. But more of this elsewhere.

See notes on
Psalm 43

FINIS.

G 2

DAVIDS





DAVIDS
COMFORT
AT ZIKLAG.

THE SIXTH SERMON.

1. SAM. 30. 6.

And David was greatly distressed, for the people spake of sioning him, because the soule of all the people was grieved, every man for his sonnes and for his daughters; but David encouraged himselfe in the Lord his God.

THese words briefly report Davids distresse at Ziklag: which distresse is first in grosse said to be great, and then more particularly enlarged from the causes and effects thereof. The causes (ouer and aboue his private losse) is the mutinie of his owne people, who

who are 1. imbittered vpon the losse of their children, taken by the Amalekites (against whom their zeale should haue been greater;) and there-upon in the next place would haue stoned *Dauid*, as the author of so much mischief. *Dauid* then was in danger of his head; hee was like enough to dye by the hand of his friends, as a malefactor, without tryall; and this distresses him. Now for the effects, *Dauid* first comforts and stayes himselfe on God, who was able to helpe all, being the Lord, & ready, being his God. Secondly, hauing comforted himselfe in God, hee consults with God: where 1. the meanes on his part is mentioned, Gods owne meanes: 2. the answer on Gods part, a direct answer, both for the means to be vsed, and successe to be expected: he should follow, and he should certainly speed. We will not forestall another, by any exact enquirie into the words, but acquaint you with some generall meditations, that haue bin to me, and may be to you, somewhat vsfull.

Doct. I.

First, this is in sight, That the Lord doth sometimes suffer his dearest seruants to be greatly distressed. Men greatly beloued, as *Dauid* was, are many times greatly straightned as *Dauid* was. To proue this were to waste time. First, see When they are chiefly thus distressed: secondly, Why; and as for kinds of distresses, we shall touch them in application, and so saue time. It shall suffice (for the present) to say, that Gods children drink of all waters, and haue experience of all afflicti-

ons, and that chiefly in thesetimes: First, when they haue left Gods counsels, and followed their owne deuices. Gods children are neuer worse hampered, than in nets of their owne weauing: when they will be wittie, eyther against God, or without God, then they spinne a wofull threed, a Spiders webbe: for carnall reason is a very bad counsailor, and puts a man vpon euill meanes; and none can draw a good conclusion from ill premisses, but onely God. Therefore when Christians haue left Gods wisdom and his wayes, and betaken themselues to their owne wit and wayes, they haue plunged themselues wonderfully. A man is secure and confident in his owne courses, like a childe that leaues his fathers counsaile, and followes his owne, and the fresh-water souldier, that will be a Pilot before hee is fit for a Marriner, and thereupon runnes his ship vpon the sands. Thus *Ionah* was greatly distressed, when he would be wiser than God: thus was *Abraham* greatly distressed, *Gen. 20.* when he would liue by his wits: thus *Danid*, hee had so contriued it, that neither *Saul*, nor *Achitophel*, nor anie of them all should touch him, and yet now hee is in all their dangers, vnlesse God helpe him out. And neuer doe Gods children please themselues greatly in their owne contriuements, but thus they speed: where they expect great safetie, they are greatly endangered, where much comfort, greatly distressed.

Secondly,

2 Secondly, when they haue receiued great blessings and comforts from God, then comes pride and securitie, and thats a forerunner of a fall. Great mercies worke great thoughts and spirits in vs; and great thoughts make way for great afflictions. We will not instance in *Nebuchadnezzar*. *Dauid* prospered greatly, God had set him on high, made his mountaine strong, his heart grew secure, then came trouble. *Hezekiah* was greatly distressed, and when was it? After great deliuerances and blessings. *Vzziah* and *Asa* the like. Mans heart cannot beare a great measure of comfort, no more than his head can a great measure of wine: therefore eyther God mingles their wine when they take it, or presently after, or else they be giddy, and must bee distressed. Hence *S. Paul* after great consolations had great temptations and afflictions; and the blessed Virgin *Mary* in *S. Luke* is told of a sword when of a sonne, that must through her heart as well as Christ through her loynes.

2. Cor. 11.

Luke 2. 35.

3 Thirdly, when they be to receiue some great comfort from God, when God hath some great employment, or preferment, or deliuerance, or consolation in store for his children, hee makes way thereto by some great affliction of bodie, mind, state, friends &c. as men lay the foundation very deepe when they meane to raise the building very high. Thus *Ioseph* was greatly distressed, but when? when he must be a Prince shortly after:

after : thus *David* greatly impouerished, when ? when shortly after he must come to the Crowne. Generally, as in darke nights it is darkest towards day-breake; so it is with the Saints of God: the sharpest fit is euer at the birth, when they be deliuered of their sorrow. So God makes his comforts more tastfull and lesse dangerfull to them; and therefore first mars them, then makes them; vndoeth them, crushes them, and then raiseth them vp.

These be speciall times: the generall should haue beene first noted, *viz.* When Gods children haue gotten some stocke and strength; for the Lord is wise, and will not vse an Iron Instrument to thresh out Cummin, he will not lay weight vpon greene timber, but first season it, and then employ it after. Thus while *Peter* was yongue hee walked at large, but after was distressed. Thus for the When. *Esa: 28: 26*

Now *why* doth God bring such distresses on his? You may ghesse by the *when*. Hee respects himselfe, his Church, his particular children in it.

First, God gaines glorie manie wayes by this. *Reason 1:* First, his power is seen in their distresses, his loue, goodnesse, truth &c. then the Saints can say with *Iob*, Now mine eyes haue seene thee. *Iob 4: 21, 22*

Secondly, then not onely present power and mercie is seene, but former. Wee see what power was vsed in preuenting miserie; what

H

mercy

mercie in giuing comfort.

And thirdly, then God shall haue their custome and companie. Children that care not for parents in prosperitie, will to them in miserie; theyle come early, come euery whit of them. *Dauid* could comfort himselfe in his wiues, in his children before, but now all are met in God: no wife, but God, no childe nor friend but God: now he goes all one way, and now his confessions and prayers bee such as will set out God indeed; prayes more, and more spiritually than euer &c.

Reason 2.

Secondly, God aymes at the Churches good in this. 1. whilest shee is a spectator, she layes about her in the getting and exercising of grace: others deepe sorrowes makes all see how needfull it is to get much faith, patience, scriptures, in a readinesse. 2. these stirre vp to prayers, mercies, &c. as when *Peter* is in Prison, one beheaded, another imprisoned, they thought twas time to pray: therefore *Acts* 12. they set about it earnestly. So for mercie; when they saw the Church distressed, famine comming toward her, they saue and lay vp, as *Ioseph* for Egypt. 2. when themselves be afflicted, they helpe themselves by the afflictions of others. Such went before mee in this affliction, and God loued them, why not me? such cryed and sped well, why not I? *Pf.* 34. They follow the cloud, and do not miscarrie, *Heb.* 12.

Third:

Thirdly, God aymes at the parties good in great distresses: hereby they are tried, humbled, haue experience of their frailties and graces. A Christian knowes little of himselfe till much distressed, neither what his weakenesse, nor what his strength in Christ is: hee neither sees how poore himselfe is, nor how great his God is. 2. hereby they are brought to receiue often sentence of miserie, death, hell in themselves; and tis good to taste these things before wee feele them; twill empty a man of himselfe, and make him trust in the liuing God; twill learne him those three Lessons of Christianitie, that S. Paul hath clapt vp in one verse, *Phil* 3.3. i. to worship God spiritually, to make Christ his ioy, to lay downe all confidence in the flesh: and thirdly, hereby they are made helpfull to others. There is little to be expected from man till deeply plunged. 1. He cannot pitie others, till experience hath taught him. 2. he will not be seruiceable till afflictions haue humbled and broken him. 3. hee knowes not how to comfort others, till himselfe hath beene wounded and healed. But when hee hath learned by experience, he can make his own plaister serue another man, and comfort him in the same affliction with the same consolation. And those be the sweetest and surest comforts, when a man can say, my case was iust the same, & here is the Scripture, the medicine that wrought the cure in me. 2. *Cor*, 1.

Reason 3.

H 2

First,

761.

First for the wicked : leaue them but these Scriptures to thinke vpon. If this be done to the green tree, what shall be done to the dry ? If God begin with the people that call vpon his Name, what shall the end of the enemies be ? Are there not strong plagues for the workers of iniquitie ? *Iob* 31. shall not they be distressed ?

2 The chiefe vse is to Saints : Let not them question their sonneship because of afflictions. In his nonage the heire differs little from a seruant. You can make no certaine conclusion from outward things : doe not offer it, vnlesse you will wrong God, Christ, the generation of the iust, your owne soules, all at once.

Ob. But what shall be said to extraordinarie afflictions ?

Ans. 1. If such, God hath determined the case in *Iob*, against those disputants: They are no good proofes of a bad person or condition.

2 But ours be not extraordinary ; nothing hath befallne vs, but what is humane.

Ob. No ; when did you heare of such a dearth as is now vpon vs ? *Ans.* When, why when an Asses head was worth foure pound, 2. *Reg.* 6. therefore inferre nothing against the truth of our Church from thence.

Ob. Oh but would the liuing God so afflict me if his childe ?

Ans. So : how ?

Obiect. O I am crossed in a childe as no man cuer

euer was, so vngratefull, so vnnaturall.

Ans. Yes, except *Dauid*, *Ely*, and yet those beloued.

Ob. Oh but I haue such a beast to my husband as no woman euer had.

Ans. Yes, *Abigaile*.

Ob. O but my estate is broken all to peeces, I am nothing worth.

Ans. So was *Dauid* at Ziklag, so *Naomie*, and yet beloued.

Ob. Oh but I haue sold all, and now want bread.

Ans. So the widow of Sarepta, 2. *Reg.* 4. *Neb.* 5. *Lam.* 5. and yet beloued.

Ob. Oh but my bodie is smitten too.

Ans. So *Dauids* and *Iobs*, yet beloued of God.

Ob. Oh but my spirit is wounded, I am scorcht with the flames of hell, and feele it in my conscience.

Ans. So *Iob* and *Dauid*.

Ob. But I am disabled from all seruice, I can neither pray, nor read, nor hear, nor liue, nor dye.

Ans. So the Saints, *Psal.* 102. the Church in *Esay*, and beloued.

Ob. Oh but I am torne to peeces with hellish blasphemous temptations.

Ans. Christ had such offered outwardly, yet beloued.

Ob. But I am haled with lusts, now impure lusts, now couetous lusts, reuengefull lusts; and they

make me weary of my life. *Ans.* So *Paul*, *Rom.* 7. *Gal.* 5. yet beloued. What then is to be resolued vpon? Surely, that neyther things present, nor things to come, shall euer separate vs from the loue of God; for no afflictions forfeit our title.

Ob. Oh but mine be sins, passions, temptations.

Ans. Let them be what they will be; if they be afflictions to vs, if they tyre vs, wound vs, make vs cry to God, as *Iehosaphat* did, when they pursue vs, they weaken not our title. Oh but that the smart of them may doe, without the hatred of sinne: they may weary men because painfull, not because sinfull. They may; but marke, 1. these two be not well opposed: often the painfulnesse comes from the sinfulness; were they not sinful, wee could brooke them well enough for their pleasure and profit. 2. if opposed, paine in hypocrites only follows sins committed. Thou art distressed before hand, & in great feare lest thou shouldst commit it; as *Paul*, Who shal deliuer me from the bodie of death? 2. great sinnes are painefull onely, if nothing but paine be heeded. Thou art troubled with the first motions, a whole bodie of sinne. 3. sinne is onely painefull to the vnsanctified. Thou art troubled as much for want of faith, loue, humilitie, thankfulness, as for the ouerflowing of sinne. 4. paine makes one howle, but not to God, at least in the first place. But sinne driues a *Dauid* first to God, then to men, ends in prayer, & not in chasing despaire. And

And is it thus with thee? eyther condemne *Dauid*, or say, a man may be crossed in wife, childe, house, goods, friends, kinsmen, all at once: nay hazzarded in his life, tempted in his soule, troubled in his conscience, plunged into a sea of miseries, and yet be deare to God, a blessed man, a glorious Christian. witness *Dauid*.

In the next place, they thinke and speake of *Doct*, stoning *Dauid*. See our nature; in crosses wee are apt to flye vpon men, rather than to fall downe and humble our selues before God. Thus, were the Israelites crossed? they murmure at *Moses*, and they will stone him. Want they water? stone *Moses*. Want they meate? stone *Moses*. And thus the King of Israel at Samaria, *Ahab* for *Eliab* &c. Nay, wee see this disease too strong in Saints, *Sarah* in the 16. of Genesis, *Asa* &c.

Reas. 1. The reason is cleere: first, wee stoope not to God, because wee are naturally emptie of Faith: wee cannot see him, wanting an eye thats spirituall: we will not, because wee expect no helpe from him; and it is Faith that maketh vs stoope, *Lam. 3.*

2 Wee chafe at man, because proude; and therefore 1. fretfull and complayning: 2. guilefull, and therefore rather translate than confesse our faults; like children, that will rather quarrell with seruants for complayning, than themselves for offending.

Vse 1.

vse 1. Feare this distemper in nature ; and watch which way your hearts are working in the day of affliction. Vnlesse the crosse be verie immediate, our hearts breake out towards men rather than God, and we sooner fret, chafe, threaten, curse, than confesse, pray, submit : and this is a fearefull sinne, beware of it. And now lets not speake in the language of the wicked, Tis long of *Dauid*, therefore stone him : tis long of Cornemasters who hold-in corne, that there's such scarfitie, therefore downe with them : tis long of Inclosers, therefore downe with them : tis long of hard Land-lords, and therefore downe with them ; tis long of Merchants that transport ; tis long of some mens pride, others wastfulnesse, others wantonnesse, and so grow bitter against others ; But say, Tis long of mee and my fathers house ; my sinnes haue encreased wrath vpon Israel : I haue beene proude, wanton, wastfull, abused plenty, murmured &c. I haue sinned the sinnes of others, in that I haue spoken of them with more delight than grieve, in that I haue not wept for them, stood in the gap, otherwise God would neuer beate anothers sinnes on my backe. Thus lets doe, Fret at our owne sinnes, befoole our selues, and not onely so, but in stead of chafing at men, cast downe our selues before God, see the rod, and God appointing it : that done, goeto God as *Dauid* doth, goe by faith, goe in the workes of repentance, goe for counsaile, lye
at

at his foot, saying, Lord wee yeelde, wee yeelde : if thou wilt haue vs poore, we will be poore; if thou wilt haue our goods, houses, habitations, here we are, and wee resigne that which wee haue forfeited a thousand times. This is the onely remedie theres left vs. We must not spend our time in inueighing against others, but in accusing our selues : wee must not imbitter our hearts, by dwelling vpon the instruments, but humble them by looking vp to God, and hush them by a free submission of our selues. Fretting doth but encrease our miserie, subiection and yeeldance only easeth vs; and therefore say as they *Lament.* 3. 22-40.

2 Comfort, if stormes doe not breed thistles and nettles in our ground : Comfort, if Crosses do not draw passions, oaths, curses, repinings, railings, but prayers, confessions &c. from vs. O tis well when being let blood, our veynes send out that which is pure, not now that which is blacke, poisoned : this argues a good constitution, yea the finger of God : for crosses of themselves are not so much as purgatiue, much lesse alteratiue : tis Grace that changes our complexion, and tis as good a signe when crosses take well as when the Word doth. If then wee finde that our crosses send vs homeward, set vs against our sinnes, make vs cry out, because wee can forgiue no more, beare no more, because wee bee so full of wrath, passion &c. let vs blesse God for this

I

cure :

cure: for nature chafes, moralitie bites it in, only sanctitie makes sinne odious, stirres vp desires of grace, puls downe flesh, sets vp God in Christ, in short, improues the crosse.

Doct. Followeth, *Their soules are bitter for their children*: so the childes miserie is the parents bitterness. Tis gall and wormwood to a parent to see his sonnes & daughters deliuered to miserie.

Reas. 1. If there be grace in the parent, then the parent sees his owne sinne in the childes smart: It grieues a good man to see a beast, a stranger bleed for him, much more his childe.

2. If but nature, yet nature is strong in working, that hath so mingled fathers and children; that in one both are smitten, both bleed & smart, both liue and dye together.

Vse 1. For vngratefull children: Think of this, your sorrowes are your parents sorrowes, your shame theirs, your paine theirs, your losse theirs; and if you loue not your selues, yet loue your parents, kill not them by your wickednesse, fill not their soules with gall who haue fed you with milke.

Vse 2. Against those that robbe, and spoile, oppress, defraud and beggar yongue and old, the mother and the childe vpon her: Oh tis a fearefull sin to ruine houses and townes, to lay whole families on heapes, to set father, mother, sonne, daughter, all on weeping, the crye of so manie will surely to heauen, the smart of so manie will deeply

deepely imbitter; when children shall crie to parents for bread and they haue it not, when they shall call for portions and they haue none, for coats and they haue none, food and money and they haue none, when they shall looke one way on the miseries of their children, another way on the vniustice, vnmercifulnesse, oppression of Land-lords, of Creditors, and see themselues and theirs for euer betrayed to miserie through the default of others; Oh this fills the heart with manie a bitter thought, the mouth with manie a bitter curse: the father curses, the mother curses, the sonne curses, the daughter curses, they lie at God, and giue him no rest till hee reuenge them vpon such hurtfull persons: and that God that would not haue a bird killed from her yongue, will heare these curses, and make the earth, and stones, and wals of mens houses and lands to feel them: Oh then doe not robbe, kill, crush mens sonnes and daughters, this will worke bitternesse in others to vs, to ours.

Use 3. For instruction to vs all: Is it so bitter to see our children in miserie, captiuitie? then meet the Lord before sentence goes forth, lest our soules be made bitter for our sons & daughters: should the Lord send the sword amongst vs to our Ziklags, and wee should see our daughters rauished, our sonnes butchered before our eyes, would not this bee bitter? Should wee see ones legge off, a seconds arme, a thirds head, a fourth

crying to vs, hanging on vs, would not this bee bitter? Should wee see the Amalekites in our land, our children carried away for slaues, would not this bee bitter? Should our children fall in the streets for bread, dye for thirst, they readie to eate vp vs, wee ready to chop them to the pot, would not this be bitter? O how could our eyes behold these things, how could our soules digest so great bitternesse? Oh let's now preuent this, that wee may neuer see or feele it: Tell mee not, there's no danger: The Word of God is against vs; most of those sinnes which haue brought Captiuitie, Sword, Famine vpon others, are amongst vs: wee see the Lord hath begunne already, and our brethren haue begun to vs in this bitter cup. O the bitter lamentations in Germanie! Fathers, mothers weeping for their sonnes that be not. Oh England, looke to it, that wee drinke not vp the dregges: Oh that thou wouldest fast and mourne in publicke; Oh that you would each in priuate. Here each man wept bitterly for his sonnes and daughters. But it was too late, they were gone: Nay, twas not too late; though gone, yet teares will waite them home againe. Those teares that will recouer children, will continue children; therefore each man for himselfe, for his sonnes, weepe apart, pray, fast, mourne, wiues apart, husbands apart, children apart, stand before the Lord as *Iehoshaphat* did with his little ones, and say, Oh Lord spare
OHR

our Ziklags, our houses, our sonnes, our daughters, spare them from the sword, from famine, from pestilence, from miserie: and who knowes but that the Lord may yet haue mercie?

Hee comforted himselfe (or, strengthened, all is one) for the ioy of the Lord is strong.

Doctr. The world is neuer so emptie of comforts, but that comfort may bee found in God: though there bee somewhat a dearth of comfort in the earth, yet Gods house is euer filled; in Heauen comfort is to bee had, when none in Earth, in God when none in creatures: *Daniel, David, Paul*, thousands would witnesse this if needfull.

The instance is plaine: when *David* could not comfort himselfe in his wiues, nor his children, nor his goods, nor in anie thing vnder the Sunne, he could in something aboute the Sunne &c. And the reason is at hand.

Reason 1. God is the God of all consolation, the Spring of comfort; If any water, tis in the Sea; if anie light, tis in the Sunne; if any comfort, tis in God, there it rests, there tis when no where else.

2. God is All-sufficient; there the heart finds euerie want supplied, euery good thing lodged: If the discouragement grow from wants, want of power, want of wisdom, of comfort, of helpe, there the heart receiues answer, in God there

there is enough; there tis to bee had, and that freely. As God is Al-sufficient to furnish vs with all necessities, so infinite in power, wisdom, goodnesse, to helpe vs against all euils feared or felt. If our discouragement grow from euils feared, look vp to him, and he can preuent all, as you see in *Dauid*, and *Esters* story, and *Paul*: *Dauid* was neer to killing when *Saul* was now ready to chop vpon him: the Church in *Ester* was at a low ebbe when the lot was cast: *Paul*, when fortie had vowed his death: *Peter*, when the next day hee must dye, and but one night, houre, step betweene death and him, yet rescued.

2 If afflictions haue ouertaken vs and discouraged vs, looke vp againe, and see how easily the Lord can take them off: this weeke *Dauid* hath neither wife, nor childe, nor corne, nor cattell, and by the next hee hath his owne, and a great deale more: this yeare you see hee is worse than nought for wealth, the next a King; yea *Peter* can tell you, that imprisonment may be for a night, deliuerance ere morning; *Dauids* heauinesse may be your guest this night, ioy to morrow, *Psal.* 30.

3 If afflictions bee long and strong, and thence discouragement, looke vp againe and you shall finde, that after two dayes God will reuiue you, and you shall liue in his sight, *Hos.* 6. He can heale old wounds in a short space, as in the captiuitie, in the man in the Gospel, *Ioh.* 5. 5. and deepe

deepe wounds with a little tent. When *David* is broken all to pieces, his estate to pieces, his household, his army, his heart (they had wept till wearie of weeping) Lo in two or three dayes he can make vp all againe.

4 If afflictions be most bitter, and stinging, and lasting to our end, and therefore discouragement, looke vp, and see, and God can ouer-top all these sorrowes with comfort, and sweeten the bitterest cup. Why hee hath more consolations than there be afflictions: as one abounds, so the other. Hee hath stronger consolations than afflictions; hee can make a *David* for the present say *Psal.* 94. 19. and for the time past, Tis good I haue beene afflicted; and for the future, Thou wilt be my guide to the death, and so receiue mee to glorie: yea he can make a *Peter* sleep in irons, a *Paul* sing in dungeons, a Martyr reioyce in sufferings, *Hebr.* 10. Why then if in God may euer be found that which will answere our wants, supply all our griefes, there's comfort still to be had.

Use. Now then (Brethren) is not this God worth the louing? You cannot alwayes haue comfort in wealth, comfort in health, comfort in neighbours, in children, in wiues; these be not alwayes: these, while they be, doe sometime minister matter of griefe; yea, sometime their life and presence doth discourage: but in *I E H O V A H* is constant peace, constant comfort, and ioy to be found.

found; Hee is constantly good, great, true, &c. Oh get him; howeuer you doe get him, and you haue all; come what will come, he changes not, his comforts are sure; neuer cease seeking, begging, hearing, conferring, till his image bee set vpon you, and your hearts assured of his loue. You haue seene the comforts of the world, you see how all Cisternes faile you, goe to the Fountaine: in the word of God, in the house of God, in the fauour of God, you shall haue comfort, in his light you shall see light, when others nothing but darkenesse round about. Oh then, thou that sittest in darkenesse, in the darkenesse of temptation, in the darkenesse of sinne, in the darkenesse of affliction, darkenesse of pouertie, debt; thou that seest no light, none within thee, none without thee, none in thy soule, none in thy minde, none in thine estate, friends, &c. arise, put on beautie, come into the light, stand vp from the dead (dead comforts, dead companions, dead workes) and the LORD shall giue thee life.

2 For Saints: why do not they chide themselves, as *Dauid* did, and call vpon themselves for comfort? Surely, ioy is comely, and it is their part to reioyce in God.

Ob. Oh but how can wee in sad times, in the midst of sorrow?

Ans. How did the Apostles? they reioyced in the stocks.

Ob.

Ob. True, in case of persecution: but how should we in affliction?

Ans. How doth *David*? he had lost wife, child, all, yet he comforts himselfe: in what? when all was gone, in God, in him was all; and so long as God stood to him, all staid with him.

Ob. But what if sinne haue heald afflictions on vs?

Ans. *David* was not cleere, yet in God is comfort then: comfort, because hee is gracious and ready to pardon.

Ob. Yea, but what if the miserie bee common, not particular and personall?

Ans. Such was *Dauids*, yet he comforts himself. Why God can heale a towne as soone as a man, a shire as soone as a towne, a kingdome as soone as a shire.

Ob. Yea, but what if ones case be desperate?

Ans. So was *Dauids* to mens iudgement, houses burnt, goods gone, the enimie was gotten into possession, and yet *David* comforts himselfe in God. And in truth, there's no mans case, estate, soule, desperate to God: if we were nothing, hee could make vs something; if worse than nothing, he could repaire vs.

Ob. Yea, but what if nothing be left?

Ans. Yet if God be left, all is well, all is in him, all power, all wisdom, all wealth, comfort &c.

Ob. But the times are exceeding hard.

Ans. But God is as kinde, as rich, as euer; hea-

K

uen

uenas full, grace and comfort as cheape.

Ob. But when pouertie pinches, need presses, what comfort then?

Ans. Yes, the consolations of God are strong: those crosses that seeme to swallow you, shall be very sufferable if you flye to him. Oh then flye to him by faith, say, as *Hab. ult. Though the Fig-tree &c. yet will I reioyce in the Lord.* Fly by prayer, & one faithfull prayer will shake off these yokes, as easily as *Sampson* did his bonds. Flye to the word, and some *Tychicus* will comfort your hearts, as *S. Paul* saith. Some one promise or other will settle you beyond expectation.

Ob. Oh but what if God himselfe be a terrour, not a comfort?

Ans. The word speaketh bloud not peace, yee reconcile thy selfe to God, cast out sinne, cast thy selfe vpon his mercie, say, If anie mercie or comfort in the world, tis in God, therefore to him Ile goe, there Ile lye at his gate, though hee kill me, Ile trust in him.

Ob. But what if I haue done so, and yet finde no comfort?

Ans. Waite, hearken, for the Lord will speake peace to his &c. He that trusted in him neuer was ashamed. Heare then thou that lookest into thy barne, and there's no comfort, corn is gone; into thy purse, there's no comfort, mony is gone; into thy cupboard, there's no comfort, bread is gone; vnto thy children, there's no comfort, thy owne flesh

flesh and bone is gone; into thy heart, and there's no comfort, hope & ioy is gone; vnto thy friends and land, and behold darknesse and sorrow, *Esa. 5 vlt.* yet looke vpwards to heauen, there comfort growes; to Christ, there's comfort treasured; to God, and there the fountaine is as full as euer: conclude, God is mine, and therefore comfort is mine; Hee is comfort without bread, without friends, without life.

Next, *Dauid* consults with God in time of distresse.

Dott. Wee must not spend time in whyning, fretting, musing; but wee must consult, and cast whats best to be done. The people doe the one, *Dauid* the other. So *Iacob*, *Gen. 42. 1.* so the Egyptians to *Pharaoh*, *Exod. 10. 7.* the Philistims, in *1. Sam. 6. 2.* And Ephraims folly is herein taxed, that he would stand still at the birth, *Psal. 13. 13.* But I presse not this; onely for Vse thus much.

Vse. We are in *Dauids* straight (in a sense:) the people weepe till they can weepe no more, their soules be bitter for sonnes and daughters, yea too manie speake almost of stoning euerie *Dauid*, whom they conceiue to be an occasion of their miserie: What must wee doe? surely *Dauid* is a good patterne; 1. he comforts himselfe in God, so must we, else our wits be not our owne, nor graces, we can neither speake to God nor man; discouragement robbes a man of all: 2. *Dauid*

I 2

goes

goes to Gods ordinances, Gods Word, Gods mouth, askes Gods aduice; so must wee, heare what God saith, what hee calls for; and hee calls for more fasting, submission; calls vs from our feasts, fashions, laces &c. 3. *Dauid* forthwith executes what God speakes, so must wee: you haue beene told that this expence in feasting, in building, in household-stuffe, brauerie for your selues and children, abuse of plenty would beggar you, belecue it now, confesse, amend it: and wee tell you now, you must stoop that are poore, you must helpe that are rich; doe it &c. *Ob.* But if wee should now, it were too late. *Ans.* No, God can fetch Ziklag again when tis gone, if sought vnto: But what may be done? You haue heard (Beloued) tis not in vain to seek to God: 2. seek to God with teares, fastings; out with your sinnes, down with your hearts, yeeld, yeeld, and acknowledge abuse of plentie: 3. vse policie, and prouide as *Dauid* did; worke, the maine defect is from want of worke: tis in vaine to speake of bringing downe Markets, vnlesse there bee employment. Were Barley at two shillings, if men haue not worke, tis all one: therefore you poore be willing to worke for bread; you rich studie to finde worke: tis impossible to imploy all: thus do, you that haue money, do not (out of feares) hoard it, produce, employ it, and bring not certaine mischiefes vpon vncertaine feares: 2. you that haue wool, hemp, &c, now set it out &c. 3. you that haue

haue land, loue tillage. Men may discourse, but without tillage such a land as this cannot stand: loue house-keeping, tis better keepe men as seruants, rather than as rogues, as masters: 4. you that haue meanes without land, helpe to sowe the land, that this year wil lie vntilled and vnsowne, without helpe, and make some bargaine with poore men, &c. Why but there is no imploiment for halfe. Yet againe: Why but there is no mony, theres little. Yet there might be more, if pride in lace, plate, &c. might downe, if vnbeleefe did not beare the keyes of their coffers that haue manie houses. Suppose there were lesse monie, pay men in'corne, bread, cloth, &c. But theres no worke: No, looke to your fields, were ditches scoured, marishes drained, lands ploughed in manie fields, it would quit cost: looke to your high waies, all the poore in the countrie be scarce enow to gather and lay stones in them for some weekes, &c. But we haue not to pay them. I answer once for all, better keepe them working than begging and wandering: kept they must be, and if they catch a haunt of idling and roguing, theile bee past all shame, all worke, all thrift, all grace, and we shall all rue it: Therefore if you know better means, vse them, and set your wits on worke that something may be done, &c.

FINIS.

Before this book was taken apart, repaired, re-sewn, and rebound (by R. Lunow) it had been (1) stabbed and stitched, (2) sewn on raised bands and bound, (3) removed from the binding, and (4) held together with glue and a strip of blue paper. While it was in sheets I examined it and found it to be as it is described below:

Collation: a⁴(-a1) b-k⁴ A-I⁴ X⁴(-X4).

Condition: Because of unusually heavy gluing and past mistreatment, most of the outer pairs (1:4) and many of the inner were, when I examined them, inconjugate; but I saw no evidence that all had not in the beginning been-conjugate.

Watermarks: All sheets except h were watermarked with a pot initialled DC. The pot of h (1:4) bore initials which though badly bent must almost certainly be read as BB. Exactly this same pot with bent BB appears in a copy of STC 12838 containig a binding note of same date as this one (q.v.)